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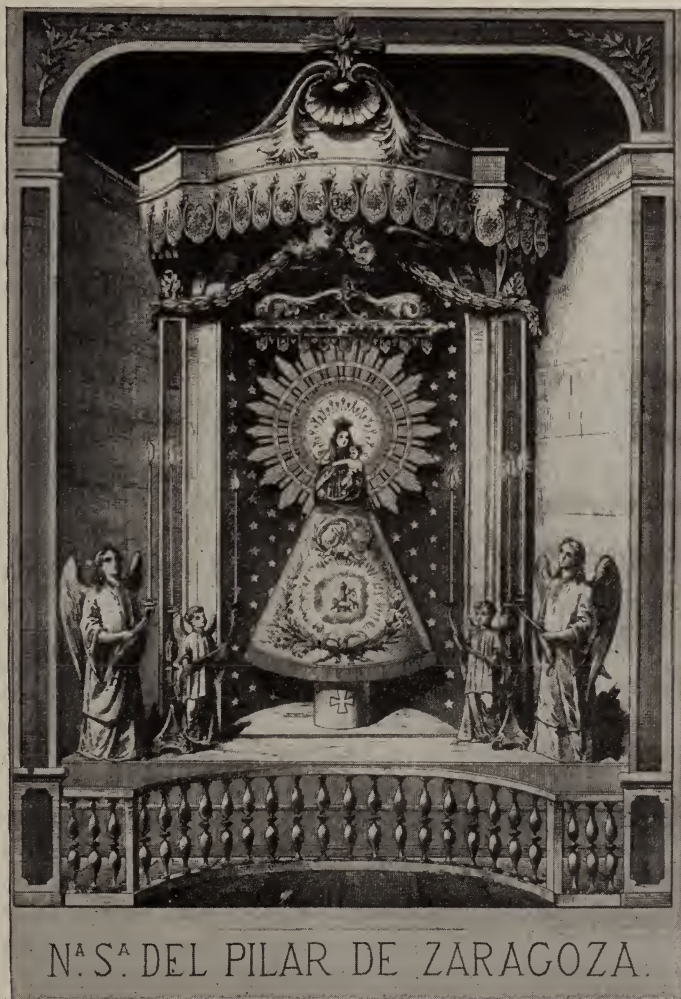
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Life and Light for Woman.

VOL. XXIX.

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SHRINE OF THE VIRGIN, ZARAGOZA, SPAIN.

AFRICA.

"FOXES THAT SPOIL THE VINES" AMONG ZULU WOMEN.

BY MRS. H. D. GOODENOUGH.

"IF anyone thinks it easy business to be a foreign missionary, let him try it, that's all," said a missionary friend lately, on the eve of his re-embarkation for Africa. "Just so,—let him," we echoed. If there was ever a missionary who found his way easy sailing, he has not come under our observation. True, genuine missionaries are the happiest people in the world. They have what the Lord promised them,—a hundredfold more of what constitutes the real essence of life,—nevertheless it is "with persecutions," which must be understood in the large sense of including all the sorrows and hindrances which are sown so thickly in the missionary's lot and work. We live over in daily experience the old paradox of being "sorrowful, yet always rejoicing."

The difficulties which confront the worker among Zulu women fall naturally into three groups: first, those that arise from heathenism; second, hindrances to progress from lack of funds; third, retarding influences from without.

First, of the hindrances which arise from heathenism, the greatest by far is the idea of property value in women, which lies at the very basis of the domestic life. Polygamy among the Zulus has its roots in three of the worst vices of men, avarice, sloth, and lust. Avarice, because a man's wealth and importance is estimated by the size of his kraal, *i. e.*, the number of his wives; sloth, because the wives are the supporters of the family, and to possess a number of them insures the male owner a life of ease; lust, because the occasional accession of another young wife to the harem gives stimulus to sensuality. To understand the working of this barrier to the progress of Christianity, let us note two cases, the girl and the woman.

Here is a girl who has attended some itinerating preacher's service under a tree near her kraal. Her interest has been aroused and a desire to become a Christian, although she has vague notions of what Christianity implies, further than the wearing of clothes and reading of books. She tells her father that she wishes to "learn," or that she wishes to "believe," which in the minds of both stand for nearly the same idea. Instantly the father takes the alarm. This girl is nearly at an age to be married. Already negotiations for her marriage are in progress with the polygamist over the hill. When arrangements are complete, ten fat cows will be driven into the father's kraal as the marriage price of the daughter. But if she fosters

these foolish notions about clothes and books, and a life on a mission station, will she not give trouble about falling in with this plan of becoming wife number four in the neighboring kraal? Doubtless. Shall such a valuable piece of property, worth ten head of cattle, slip out of his hands so easily? Most assuredly not! So the girl is put under strictest injunction to attend no more meetings where such dangerous ideas are promulgated. And so this newly awakened desire after a better life is nipped in the bud, and the girl is shortly after bound in the ties of a heathen marriage, against which the better instincts of her heart protest; and this is a sample of a multitude of cases.

Now turn to the case of the wife. She also hears the preaching, and is convinced in her heart of its truth. She looks on the station women, only wives of their husbands, who share with them the burden of the family support in the cultivation of the soil, living in comfortably furnished, cleanly cottages, neatly dressed, with their children attending school and chapel. A longing for such a life comes into her heart, but she puts it away as an impossibility; and so it is to her, poor creature! She is bound down by her position in polygamy. She is her husband's slave and chattel. She is his property in the eyes of the law. She would be persecuted if she attempted to wear clothing beyond her skin petticoat and blanket, nor has she money to buy cloth, nor knowledge to cut or make a garment. She cannot leave her kraal. She has nowhere else to go. Heart faith in Jesus, in her nakedness, surrounded by the jealousies, hatred, superstitions, and sensuality of the kraal life appears to her an abstraction or a chimera.

There are those among missionaries who believe that the duty of wifelyhood even in these polygamous unions, and the duty of obedience to parents, prevent these women and girls from rightly breaking with their heathen life in the kraal. To most of us it appears, however, that the higher law of allegiance to Christ will justify such separations, where the privilege of maintaining a Christian manner of life is refused at their homes.

At this point the second class of hindrances comes in,—that of limitation on account of scarcity of funds; such girls and women as these need homes of refuge, where they may be received and guided into Christianity and self-support, if willing to take the step of leaving the kraal and the heathen life behind them. We understand that Roman Catholic missionaries have such shelters for the ex-wives of polygamists. No such provision exists on the Protestant mission stations, nor have we funds for such a purpose. Some inadequate provision is made for the come-outers from heathenism among the girls,—the most numerous and hopeful class,—in our three girls' schools at Inanda, Umzumbe, and the Ireland Home, but it is safe to say that hundreds of such girls have stood at the missionaries' doors, in past

years, only to be turned away with the discouraging reply, "We wish we could receive and teach you, but we have no arrangements for it." Such girls have been known to come hundreds of miles in their search after a better life. Who can picture their grief if refused, or the persecution they are likely to endure as they return to their kraal, baffled and discouraged? If missionaries already overburdened are forced into the sad task of refusing such waifs, a sense of wrong akin to the remorse for a sin fills the soul. And, indeed, a wrong has been done. Is it honest or consistent to preach that the heathen life must be abandoned in the interest of the life eternal, and then offer no solution as to where to go or what to do if the advice is seriously accepted? Yet this is just about the position in which the missionaries have been placed in these past years; and where does the responsibility lie? Is it with the missionary, weighted with all the interests of a number of infant Christian communities miles apart, or with his wife, who has, very likely, to be school-teacher to her own children and native servants, and besides overseeing a complicated household care, which most American ladies would think crushing, has to be everybody's body for miles around,—is she to blame because she cannot receive and train a kitchen full of waifs from the kraals? Or is the responsibility further back?

Sometimes in these outlying places is found a Christian girl who has been trained in our mission boarding schools who would gladly give her service of teaching for a time if she could have a schoolroom, and there are children who are begging to learn. We know one such noble girl who, at the time of our last information, was teaching unpaid, month after month, on the crowded floor of her own little bedroom, a school of heathen children, and her cry went out, "Give us room where we may dwell;" a cry, we believe, as yet unheeded. How we want to assist such native Christians who are exhibiting a self-sacrifice for Christ's cause very rare in this favored land! We have not space to speak of the open doors at the rapidly opening mining centers, where the marvelous opportunity calls loudly to the churches to occupy, in the name of the Lord.

Upon the third division of hindrances—those from without—we can do little more than touch. It includes the damaging influence of an ungodly civilization which is pressing in upon Africa from all sides. The effects of the poisons, rum and tobacco, which have been engrafted upon the native life by the white races, are too terrible to be portrayed in words. These curses fall primarily upon the men, but the shadow and horror of them fall upon the women also. How many a wife has had her husband wrecked, body and soul, by the white man's drink at the Gold Fields! When a native begins to drink, he knows no self-control. The unchastity of white

men, also, brings blight and disgrace into many a native home. Fathers on our mission stations are afraid to have their daughters work in the European towns,—and well they may be. It is of such white men that a Moslem in Africa said: "If these be Christians, we want nothing to do with Christianity. If not, why don't you convert them first?"

Besides the communication of actual vice to the native people, there are subtle and dangerous tendencies at work. Among them is a feeling among the natives, which often crops out, of bitterness against the white race and its religion, owing to the fact that they are often unfairly used by them and despised.

Somewhat akin to this there is in certain quarters a feeling of emulation for their own race; a desire to throw off the guidance and control of all white men, even of their Christian teachers. There are possibilities of good within this upheaval, yet many tangles and much hindrance to real spiritual progress arise from this state of mind.

Another difficulty is the haste among the young people, who are adopting civilization, to take on the excrescencies and superlatives of European customs, instead of what is of solid and practical worth. For instance, it seems absurd for a young woman whose parents have been undressed heathen in the kraals, to be inquiring diligently as to the latest cut in sleeves, and seeking to imitate it in her own attire. Yet so it is. What a pity that the evils which burden our over-elaborated life must be grafted upon this primitive society! Restless ambitions in such directions stand in the way of deep, thorough progress in spiritual things, and need to be discouraged rather than encouraged among the people.

In closing this enumeration of hindrances, I cannot omit what to most of us, at some time in our missionary career, has loomed up as the worst hindrance of all—the hindrances in ourselves. How much less we find ourselves fitted to be instruments unto God in the spread of his gospel than we knew before we left home! Our tempers and irritations, our lack of tact, and gentleness, and love,—until God really takes us in hand at our own request to "thoroughly purge our dross and take away all our tin,"—how often these things have brought us abashed to the Master's feet, knowing that we had not been like the wise woman of Proverbs who buildeth her house, but like the foolish who plucketh it down with her hands, ourselves standing in the way of the work to which we have consecrated our lives.

But God is merciful. He brings us to self-collapse that we may learn, not only our own utter helplessness, but also the overcoming power of an all-conquering Saviour, the secret of the victorious life, which is the dearest birthright of every Christian.

CHINA.

HINDRANCES TO MISSION WORK IN CHINA.

BY A MISSIONARY.

HINDRANCES to mission work in China may be divided into three general heads: those which are found on all mission fields, and which affect all departments of the work; those which affect the individual temperament or disposition of the missionary; and those which are peculiar to China and her people. To set the matter more clearly before us, let us imagine a young woman coming to the rooms of the Woman's Board of Missions in Boston, She has unusual attainments, a college education, a rare gift for languages.



MISS CHAPIN AND A BIBLE WOMAN.

great executive ability, and, above all, a consecrated purpose to obey the command of the Lord and devote her life to work in far-off Cathay. The last days at home are busy and sad ones; the sadness of leaving home and dear ones being intensified when this bright and talented young woman finds that many of her nearest friends have little or no interest in her mission. They tell her that she is throwing her life and talents away, and, though they do not say it, she knows she can never have their prayers or money to help her in her work. They say they believe in Christ as the Saviour of the world, but not in foreign missions; that the Chinese have their own religion, which is

good enough for them, and they need no salvation. Still unmoved by their lack of sympathy and interest, final preparations are made, the good-bys said, and our new missionary is en route to the land of the Celestials.

Once on the field, she finds herself dumb before a people with whom she longs to speak. The Chinese language, the most difficult in the world, is doubtless the only one having tones or inflections. Some of its sounds it is almost impossible for a foreigner to acquire, unless his tongue is more flexible than the average, while its idiom makes you feel as though you were dizzy-headed, so confusing is the arrangement of words into sentences. To make



MISS ANDREWS LEAVING FOR A VILLAGE VISIT.

a mistake, if one can still understand your meaning, is not so bad. But when one tells a medical patient to "eat her stockings" instead of the pills she had hoped would cure her, or by giving one wrong tone, and a soft instead of a hard sound, one makes the unthought-of blunder of saying the "omnivorous pig" instead of the "Omniscient God," it will bring shame upon herself and ridicule upon the very religion she wants the people to accept and love. So

our young worker, even if she has a "gift for languages," by oft-repeated mistakes of greater or less gravity is sometimes discouraged, and feels that she can never be a successful missionary.

In the study of the language it does not take long for one to see that many of the words which describe the unchaste, immoral life have as their radical or root the syllable for "woman"; and in the work for women it is necessary to so educate and train them that they shall win the favor and love of their fathers, brothers, and husbands, and take their God-given position as co-equal with man. Enter a heathen home and see how woman is disregarded. Unless she is the mother-in-law, thus holding supreme rule in the home, she has but little voice in any of its departments. She has been taught from childhood that implicit obedience to her superiors, accompanied with a quiet, hang-head modesty, makes the ideal woman. She must submit to suffering almost beyond description or endurance by binding her feet so small that they may deserve the name "golden lilies," and thus insure to herself a good husband. And while yet a mere child, she is given over to a man whose disposition she knows not, or whose face she never beholds till her marriage day. Is it any wonder, then, that our new missionary finds her large feet commented on as a reproach against her moral character, and hears it faintly whispered by the heathen as a reason why her mother never found a husband for her?

One Sabbath day when the new missionary enters the low, unpretentious brick building they call the chapel, she sees something of the magnitude of the work done. In a land without a Sabbath, where male and female do not mingle socially, where women must bind their feet and stay at home, where foreigners are feared and hated, she sees a self-supporting church, with its own native pastor; male and female separated only by a church aisle; ninety women and girls with either unbound or natural feet, having come greater or less distances exposed to the gaze and ridicule of curious and evil-minded lookers-on,—and all this within the four walls of the mission premises, where the hated foreigner dwells and preaches the "foreign" or "Jesus religion." How can the darkened, conservative mind of a heathen Chinese woman grasp the fact that a pure-minded, noble woman in America, even if young and unmarried, can have almost absolute freedom to go and come at will, when her own people are so bound and fettered by custom? And yet if she is to gain the respect of the women for whom she has given her life, the young missionary must conform somewhat to their custom by being escorted by her servant when she goes on the street. Our Celestial sister, because of her bondage to custom and her impaired power of locomotion, is debarred the privilege of enlarging her influence socially, increasing her strength



MISS RUSSELL JUST RETURNED FROM A COUNTRY TOUR.

physically, or doing Christian work to the best advantage. The young missionary in China has to learn that custom is one of the greatest hindrances to mission work, and that to use a young Chinese woman for that which takes her from the home and brings her into publicity is to defeat one's own plans, and bring disaster to that work.

Who could sit through one service in such a crowded, unventilated chapel as that before mentioned, and not have her mind revert to the elegant, commodious, soft-cushioned and brilliantly lighted churches in the homeland, and wonder? She could but wonder why many of the dear Christians in America could not from their abundance give just two thousand dollars to complete the new chapel which the native Christians from their poverty have already begun building. Will the problem on all mission fields always need to be how to make fifty cents equal one dollar? When will the Christians of America enjoy their full privileges and fulfill their duty, thus removing one of the greatest hindrances to mission work in every land? Obviously the hindrances to mission work are many more than can be mentioned in one short article; yet with the few here stated, the indifference of friends at home, the lack of money and workers, which many by their selfishness withhold, and on the field, the language, low estimate of woman, custom, social and racial prejudices, we often feel with the Apostle Paul, that "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yet the work goes on, and will go on till "He whose right it is shall reign" even in China, for "He is faithful who promised," and has he not said, "I will be exalted among the heathen"?

SPAIN.

HINDRANCES TO MISSION WORK IN SPAIN.

BY MISS ANNA F. WEBB.

In a work where such numerous and blessed results are seen on every hand, it seems ungrateful to mention obstacles and hindrances. The balance page of encouragement so far exceeds that of discouragement, that the latter is often lost sight of. However, in all mission countries some hindrances are sure to be found, and Spain is no exception. They are seen everywhere, and in the work among the children of the day schools one stumbles immediately upon a great rock called "La Conferencia!" There is not a single day school that would not be double, triple, or even quadruple the present size if it were not for the Conferencia. This is an organization of women, having a society or branch connected with nearly every

church, and is completely under the control of the priests. Nominally the object is that of a "Ladies' Aid Society" in our own country. Practically, the only time they are ever heard of is when they are trying to undermine the Protestant work. Their methods are the same in every place where there is a mission school.

The Conferencia in Sebastian is composed of the wealthiest ladies in the city, the goal of their ambition being to break up the schools, and they have a treasury for funds devoted to this purpose. It is said that some have



DAY SCHOOL CHILDREN IN SAN SEBASTIAN.

made vows that they would not eat or drink certain dainties, or that they will wear some peculiar dress, until their end is accomplished. I may say here, however, that this seems less and less likely. One young lady of high social rank and great wealth bought and furnished a schoolroom where she herself (an unheard-of thing) with others teaches the children who can be lured from Protestant schools. Others of these dignified matrons would seat themselves on the park benches of the little square, in front of the mission building, to learn the children's names. Sometimes playthings are

offered as bribes to the little ones if they will leave the school. But generally the children are loyal, and the ladies resort to the mothers. First, offers of clothing, or, if the family are very poor, food, are made to induce them to withdraw their children from the school, while at the same time the errors of Protestantism and the awful punishment of heretics are dwelt upon. If they still remain firm, good situations are offered to the adult members of the family, and sometimes promises are made to assume the support and education of one or two of the younger ones. There are many mothers who withstand all these allurements, which are often not luxuries, but necessities to them. Then the ladies attack the fathers, who bitterly resent the interference. But now they come more often with threats than bribes. If the children are not removed at once the parents and older brothers shall be dismissed from their positions. If they have shops or stores these are boycotted, and finally these persistent women, at the instigation of the priests, turn upon their own husbands, telling them that their own souls and those of their families are endangered if heretics are allowed to rent houses from them. The wealthy man is as little likely to relish interference as the poor one, and, for a time, holds out; but at length the continual groans and complaints weaken the strongest heart, and the notice to leave is given. Then it is that the distressed parents come to the missionaries for advice; and what can we tell them? "Take your children out of the school, or starve in the streets." These are the only alternatives; and as there are no money or positions to give them, the teachers must sadly say, "Take them away for the present." But in spite of all this terrible opposition the day schools are flourishing. The year when forty pupils were thus stolen from them in San Sebastian, they closed with more than sixty on the list, and there are over two hundred and thirty in the school in Santander; but I must talk only of hindrances this time.

With regard to the growth of our congregations and the work among the people, especially among the women, there is more than one lion in the path. In the first place, though Spain is a land where there is nominal religious liberty, the missionaries are greatly restricted. Services may never be advertised in any way, not even by the notice "Protestant Chapel," on the outside door, and the buildings must not have the external form of a church. Without a special license, which cannot be obtained without much time, expense, and patience, a Protestant service may not be held with more than nineteen present. Once obtained, however, it is permanent. So this restricts large neighborhood prayer meetings or extensive work in new villages. All out-door services are out of the question.

There can be little visiting at the homes of the people because of the spy

system that exists everywhere. If pastors or teachers are seen calling on the faithful Protestants, or talking to others, privately, or in their houses, who seem to be interested, the attention of the priests is immediately drawn upon them, and the former are likely to suffer keenly, while powerful arguments are brought to bear upon the wavering to influence them against our faith. So it is more possible to reach those who come voluntarily than to try to seek them. But the presence and work of the Spirit is manifest by the large audiences often found in the chapels, composed of people who, to the eye of the world, have nothing to gain and all to lose by their presence.



A WAYSIDE SHRINE.

A striking similarity is often found between the primitive church and our Spanish-Protestant communities. We find here the faults as well as the virtues of those early days. Long unaccustomed to liberty of conscience or thought, the new freedom often makes them self-opinionated and heedless of the wishes of others. There is jealousy, too, and, like James and John, a desire to have the chief places; but hindrances and faults within may be

easily vanquished by mutual prayer and explanation, while those from without must be battled against continually.

There are many other hindrances that are not confined to any special branch of mission work, as in the congregation or the day schools. The people in general are very difficult to reach, especially the higher classes, on account of the strong current of public opinion against Protestants. This is fostered by the clergy and the myriad nuns, who teach the people falsehoods about our belief, making them condemn and despise its followers. To become a Protestant is to lose caste among the higher classes; and in the history of Spanish-Protestant missions, more than one young person who has openly declared himself a Protestant has been disinherited and ostracised by his family. Scorn, ridicule, and real persecution are the lot of those who show sympathy with Protestantism. If it were not for this, hundreds (chiefly among the men) who are really Protestant at heart, would openly declare themselves as such, and those who wish to learn more about its doctrines would ask for instruction.

Another great hindrance to more rapid advance is the lack of suitable Protestant literature to place in the hands of those who dare not come to the chapels, but who are interested in Protestant teachings. Well-selected Sunday-school libraries could do an incalculable amount of good, as has already been proved by the faithful use of those they have. You would laugh, and yet do so with moistened eyes, should you examine the pitiful attempts at a Sunday-school library, and see the eagerness that the children show to carry home one of these prized books, which often the entire family read. More money is wanted to publish translations and original works, that can be placed in the hands of the Spaniards.

And this brings us to the greatest hindrance of all,—the lack of funds. In many places the fields are white already for harvest, yet the reaping may not begin because—there seems to be no other reason—the home churches are unwilling to bid the work go forward, by sending support for it, and encouragement for the workers. After all, the command “Retrench” handicaps the mission more than any obstacle in the field itself. Schools must be closed, pastors dismissed, and active work retarded all along the line. The missionaries have, perhaps, been working long years in a village with little result, and only now are there signs of interest and a great awakening; but instead of reaping the fruits of toil for the Master, this work must be abandoned and apparently lost, all because the treasury is exhausted.

All this is a sad story of hindrances and discouragement; but there are two all-powerful remedies, which, with God's blessing, will completely overcome them. The first is prayer, the second, giving.

TURKEY.

SISTER VARTENI.

BY MISS MYRA A. PROCTOR.

I HAVE written before of Sister Varteni, of Aintab, of her great faith, of the wonderful answers to her prayers, and of her steady, day-by-day fulfillment of the command, "Seek ye first the kingdom of God," while earning her living as a seamstress, giving of her time freely to teach the ignorant, to comfort the sorrowful, to warn and help the tempted, to rejoice with them that do rejoice,—in short, to any service by which she could honor God and help her fellow-men. The earthly part of this busy, earnest life for Christ is ended, and I am sure, dear readers of *LIFE AND LIGHT*, that you will be interested in the following letters from her adopted daughter, Mariam Varzhoohi, for many years assistant teacher in the seminary at Aintab. They were written to a dear missionary sister in this country who has kindly shared them with me.

"AINTAB, Jan. 26, 1899.

"In two weeks my mother will be one hundred and one years old. She cannot now rise to her feet, and has not strength to walk, but her heart and her faith are strong. She still gives lessons to six poor children. Some of them read the New Testament, some the Reader, and some the Primer. The prayer which she now offers with the greatest desire is that the whole world may truly come to Jesus, and that all nations may sincerely repent. In a word, she prays continually that the world may become heaven.

"Although she cannot walk, yet those who can come and talk with her and receive help and comfort. Not long ago one came to her and said, 'I am in a very miserable condition, and I have come to you for the help and comfort suited to the condition of my heart and home.' When she had sympathized with him a while the man went away cheered. After he had gone she said to me: 'Mariam, my daughter, we must help these people. There are five children, and his wife is not very smart. My daughter, go in my place and carry them a few pieces of clothing, to give them a little joy.' I said, 'Very well,' and selected a few articles of clothing and carried them, and they were very much pleased. Thus, to the troubled, to the naked, and the hungry, she in some way gives more or less of help by her exhortations, or by food and clothing."

"March 30, 1899.

"I did not know that my dear mother was so soon to leave me alone, and go to her eternal rest. But now she has met her beloved friends in heaven, and with them she is praising God the Father, and the Lamb that was slain,

and the Divine Spirit, with joy. She was confined to her bed only twelve days, and March 24th at early dawn she yielded up her spirit. Oh, what a beautiful death it was!

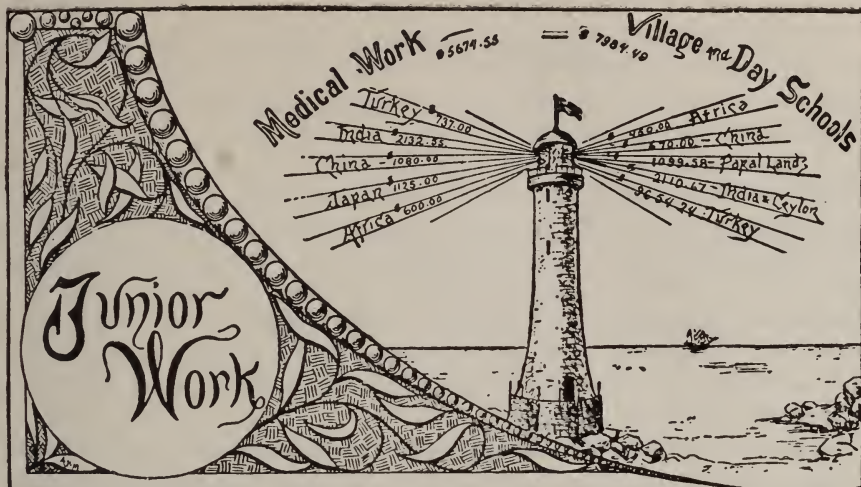
“Hundreds of people came requesting that she would ask a blessing upon them, and for every one she offered a short prayer according to his need. The one she liked best was, ‘May Christ hold your hand; the Lord be with you; I can commend you to no other.’ When I said, ‘My dear mother, you are going, and I shall be left alone; what shall I do?’ she replied: ‘I have spoken to God; he knows all things well; he will care for you, my dear. I believe, and you also believe,’ so she commended me to him.

“The bed did not come hard to her. ‘Thank God, thank God,’ she would say. When one inquired if she were afraid of death, she replied: ‘No, no, it is not death; it is going to God. I give myself to another. I submit to my Lord and to his every command.’ To many she said: ‘Pray after this manner, “O Jesus, hold my hand, that I fall not; show me my way, that I become not confused.” How happy I am! so many friends around my bed. I rejoice, for the Lord hath loved me,’ she said. And she gave my hand a good squeeze and blessed me, saying: ‘I did not know you would take such good care of me. You have been better to me than ten sons. God be with you and bless you, and raise up a guide for you in your unknown way.’

“After she was confined to her bed she was told of the miserable condition of a poor widow and her children. ‘My daughter,’ she said, ‘although I am in bed, and your thoughts are scattered, yet arise and find some clothing, and send them,’ for this poor woman was an orphan that she had at one time cared for and instructed; and I did as she desired.”

To Mariam Varzhoohi’s narrative let me add that for a year the dear saint was nearly helpless, but not sick nor in pain. At the beginning of the present year she was, with difficulty, taken to the church next door to enjoy the communion season. After that she never left her room. She was conscious almost to the last. Her mind was bright and active, and she prayed “without ceasing” until God took her to himself.

A great crowd assembled in the First Church for the impressive funeral services, all the pastors officiating except Pastor Krikor, who was in Aleppo. All the schools were present, for in them all, from the primary department to the college, the departed had always taken an active interest. Rev. Mr. Bulbulian gave a review of her life. Rev. Mr. Papazian likened her in character and works to Anna the prophetess. Dr. Fuller spoke from 2 Timothy iv. 7, 8. Then the officers of the three churches bore her on their shoulders to the grave. Thus, with many hymns and prayers and tender, appreciative words, the venerable form was laid to rest.



- To give light to them that sit in darkness -

ONE CLASS.

BY MRS. ABBIE C. LABAREE.

WE had just finished in the Bible class the lesson of the anointing at Bethany. As we were passing out, Meta, dear Meta touched me. "What can I do, Miss Chute?" she asked, with a wistful longing in the soft gray eyes new to them.

"What can you *not* do?" I replied, thinking of her full life, her winsome ways, her abundant means; adding, "Only remember, the breaking of the alabaster box was not a sacrifice; Mary, I am sure, was glad from the bottom of her heart that she had something 'precious' to lavish on the Master she so dearly loved."

The next morning a little tap came on my bedroom door before I was dressed. It was my shy Alice, my own child in the faith, and I knew by the light on her face that she, too, was thinking of the alabaster box. She was to leave that very day for the seashore, whither she went as waitress, that she might lay up a little in store for her last year at college. "I've just a minute, dear Miss Chute," she said, "but I want to ask you to trust me with your pretty copy of the 'Tiger Jungle' and 'Mrs. Paton's Letters'; I know you'll be glad to have me use them for the Master."

I put them up, adding one or two copies of "Heathen Claims and Christian Duty," which I had long before slipped into dainty paper covers tied with bright ribbons.

Through the summer the class was scattered, and Meta had not yet returned when we once more resumed our study. "When Meta comes," I said, "we must have an experience meeting." But it was not until golden October days that we met an unbroken circle in my little sitting room.

"I was such a tired girl," said Alice, "I could not do much. But the first Sunday, when we girls went down in the afternoon to sit on the beach, I took your bright, yellow 'Tiger Jungle' with me. The girls said, 'Oh! do read to us Kipling's stories.' 'It is not Kipling,' I said, 'but just as fascinating.' So I read an 'Audience of Monkeys.' They were so interested that they wanted more and more, and I read until I was hoarse. It was not much," she added, "but it was sweet to use my voice for Him. Two or three of the girls asked to keep 'Heathen Claims,' and promised when they went home to join the missionary society."

Jennie, and Mattie, and Flora each had a tale to tell, and then we all turned to Meta. But, though her face was all aglow when she entered, she seemed to hesitate to speak.

"It seems so little, after all, Miss Chute," she said; "certainly not worth speaking of. But one night when we were all gathered in the hotel parlor, because it was raining, Mrs. K——, of Philadelphia said: 'What a pity so much money is wasted on foreign missions, when so much is needed at home.' I'm just ashamed to say that for a minute I was afraid to speak. Then I thought, 'Now is your opportunity, Meta Langford, to help the cause so dear to the Master.' So I ran upstairs and brought down my little spool with its telling lengths of color, that Miss Kyle showed us how to make. Then I said: 'Please, Mrs. K——, let me show you just how much is spent on foreign missions.' Before I knew it I was really giving a missionary talk. I was so glad of your good training, Miss Chute, and somehow it was no longer a sacrifice, but a joy, right then and there, to use my life for Him. Mrs. K—— said she 'really did not know'; she 'was greatly surprised'; she 'had thought a great deal was wasted on foreign missions.' I had some nice, earnest talks with some thoughtful girls after that, and one promised to join the society in her church. But, after all, Miss Chute; that is very, very little for me to do, and it did begin just a wee bit like a sacrifice. I have thought of something that I should really love from the bottom of my heart to do for Him 'who loved me, and gave himself for me.' You all know that I have plenty of money, and you all know that our Alice here longs to go to India as a missionary. Now, if you will adopt her as our class missionary, father says that I may send her, and we will all meet together and make her outfit."

HELPS FOR LEADERS.

A WORD FOR PRESIDENTS.

BY MISS EMMA T. BIRD.

You are a newly appointed president of a recently organized missionary society. You have enthusiasm, a good deal of interest, but you do not feel in touch with the work of the Board; in fact, you are ready to admit that you know very little about it. You feel quite uncertain how to take hold of the work in your own society, and how to arouse interest and enthusiasm among your rather indifferent members, whose knowledge of foreign missions is very vague and uncertain. May I offer one or two suggestions.

Your society belongs to one of the twenty-three Branches of the W. B. M. Your Branch has promised to support a certain number of missionaries, schools, and Bible women.

Did you know that?

My first suggestion would be to get a list of the pledged work of your Branch. Look the list over carefully; choose some missionary, and then learn all that you can about her,—something of her early life, the cause or influence that prompted her to consecrate her life to work in the foreign field; study her chosen field, the work she has done and is doing; read her letters,—read them until you feel her personality. When you have become thoroughly interested in her and her work, then present her to your society in the very best and most attractive way that in you lieth. A short, bright, animated talk is always preferable to a paper.

After you have interested your girls,—and they will be interested because of your enthusiasm,—ask them to assume a part of her salary. Make a definite pledge for ten, twenty, or fifty dollars. Have the pledge permanent, and feel that she belongs to you in part. Write to her. Get the girls in your society to write, but do not expect the busy, weary, overworked missionary to answer your letters. Tell her so the first time you write her.

Your interest has been aroused and your feelings touched by a great personality, and now the broader aspects of the work appeal to you. My second suggestion is that you appoint a programme committee, to help you arrange subjects for your first year's work. Make it a broad outlook over the whole field, visit each country, and get a general impression of the work and the workers. Read and get your girls to read a few of the great missionary biographies. The second year choose one country, and study it in detail. You will want a committee on current events to report at each meeting, to keep you in touch with what is going on in the other countries.

Whatever new pledges you assume do not forget your missionary whose personality first aroused your interest, and who is still the center of your work.

Using prayer, study, sympathy, and tact, the members of your society will become interested and enthusiastic workers. Your society will be blessed, and you will be a blessing because of your society.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more we make our monthly financial report with rejoicing, there being for the month ending May 18th a gain of \$1,195.60, and for the first seven months a gain of \$2,379.09. We must bear in mind, however, that the gift of \$3,000 from one person alone has made any gain possible. Without this there would have been a decrease of more than \$600. We are glad to report at last a cheering response to the prolonged, in some cases desperate, calls for workers in the various fields. At the least calculation \$5,000 will be needed to provide outfits, traveling expenses, and a year's salary for five already appointed. Beyond these there are applications from three others who will probably be ready to go in the autumn. It remains for the constituency of our Board to say whether we shall be obliged to do what we have never been forced to do,—to refuse to send out the missionaries for lack of funds. With the overwhelming need at the front, with the volunteers behind us ready to go, shall we, whose duty lies between them, fail in what is required of us?

FRIDAY MORNING MEETING. On Friday, June 9th, our Woman's Board prayer meetings closed for the season. As we look back over these weekly gatherings, they gleam out as bright spots amid the toil and anxieties of the year. The numbers have varied from forty to a hundred, according to the weather and other exigencies, but their interest has never flagged. In general they have been carried on more largely by the workers in the home churches than in other years. Missionaries have been present, but have oftener been allowed the luxury of silence, receiving inspiration and uplift rather than so constantly giving out as is so generally—and wrongly, we think—required of them in our meetings. The absence of so many friends from the city and vicinity during the summer months

seems to make it wise to suspend the meetings for a time, but we shall all look forward with pleasure to assembling again in September.

THE COMING OF MISSIONARIES. This season of the year always brings the great pleasure of welcoming some of the missionaries who come to us for well-earned rest. Those who have already arrived are Miss G. R. Hance from Africa, Miss Esther B. Fowler and Miss Jean P. Gordon from India, Mrs. Agnes H. Gordon from Japan, and Miss M. L. Page from the Spanish Mission. They will all receive a hearty welcome from many in our churches who know them well by name, if not by actual intercourse.

SEMIANNUAL MEETING. The semiannual meeting of the Board was held in the Congregational Church, Auburndale, Mass., on Wednesday, May 31st. The name of Auburndale is always associated with missionaries, parents, and children remaining in this country, and it was natural that the plans should include a visit to the Walker Home, and that missionary children should have part in the exercises. This part was beautifully introduced by Mrs. J. H. De Forest, who described the disadvantages that come from the isolation and surroundings in non-Christian lands, and the trials experienced by both parents and children in the inevitable separation of families. Miss Annie Strong then introduced eighteen missionary children from Japan, Bulgaria, India, Africa, Turkey, and China. They were most of them dressed in the different national costumes, and sang hymns, or repeated selections from Scripture in the various languages. The exercise closed with the singing of "America" by the children and by the audience. The remainder of the programme was exceptionally interesting. Mrs. Otis Cary gave a very graphic account of work of the single ladies in Japan; Mrs. E. G. Tewksbury, in response to questions, gave "just what people wanted to know" about China; and Mrs. O. R. Ireland introduced her beloved kraal girls in a way which appealed to all present. Mrs. F. H. Price, of Micronesia, who was to speak in the afternoon, was detained by sudden illness; her place was filled at a moment's notice by Mrs. F. E. Clark, who described a voyage to Micronesia,—almost the only place in the world she has not visited,—as if she were actually on board the Morning Star. One *bon-mot* will give an idea of the whole bright address: "We have a steam auxiliary on the Star, but we do not use it much, because coal is expensive. We prefer that the missionaries should be seasick for days rather than to spend a little money on coal." During the afternoon four young ladies were introduced who are to go out to mission fields during the summer. They were Dr. L. H. Grieve for Ahmednagar, and Miss Helen Chandler for Madura, India, Miss Mary E. Kinney for Adabazar, Turkey, Miss Eliza

beth Redfern going temporarily to the American College for Girls in Constantinople. Each of them spoke briefly, after which Mrs. Capron said a few words of welcome and commended them to the God of missions in prayer. An innovation on the custom of other meetings was a discussion at the lunch tables on practical points connected with the new aggressive movement inaugurated by the Board. The beautiful weather, the lights and shades of Boston's charming suburb, the cordiality with which the "saints" received us, as of one family, made the day one long to be remembered.

EXTRACTS FROM RECENT LETTERS.

FROM MISS EMILY MACCALLUM, SMYRNA, TURKEY.

YOU will rejoice with us, I know, to hear that we have had the joy of seeing a number of our girls deciding for Christ. You will remember that the first week of April was on the prayer calendar for our school. On Wednesday of that week Mr. and Mrs. Millard and Mr. Grubb came to us and stayed until Saturday, and their meetings were greatly blessed. I have never seen the girls so much interested, and my "little faith" was rebuked when I saw girls who had seemed utterly careless and indifferent, giving their hearts to Christ. It seemed as if they were just prepared. Was it not an answer to your prayers? I could not help thinking of that verse, "Before they call I will answer, and while they are yet speaking, I will hear." Was it not a lovely fulfillment? I have been very much touched to have one and another of the girls come to me and beg permission to get up at half past five, so that they may have more time for Bible study. We are praying that the good work may not stop here, but that it may spread through the school. Do pray for these young converts. It is comparatively easy for them in school, but in their own homes many of them will have "fiery trials," and we must pray much for them that they may stand firm.

We had a little entertainment on April 13th for the benefit of our King's Daughters' Society, by which we gained twenty liras. We had music, and fancy drills, and sale of work made by the girls, and refreshments. Everything went off nicely; the trustees seemed much pleased, and said it was a very good advertisement for the school. Six liras of this money goes to support one little famine orphan in Mrs. Hume's school, Bombay. This is the second child we have had; the first became a Christian, and is now a teacher, and we are praying that this little one may also give her heart to

Christ. Six liras we sent to Van, to relieve in the awful distress there. The balance goes to help our poor people in Smyrna and pay for our little protégé in Miss Bartlett's kindergarten. As an extra contribution we provided Easter dinners for thirty of our poor families. Will you not pray that they may all be King's Daughters in deed as well as in name?

FROM MISS M. F. LONG, GUADALAJARA, MEXICO.

We have had another escape for a Christian Endeavorer. I wrote you, I think, of the assault on the leader of the meeting one Palm Sunday, when the long knife passed from Revelation through Ezekiel in a young man's Bible and saved his life. About three months ago we were just coming out of the American Christian Endeavor meeting, when a dear little boy, son of a prominent business man here, an American, of course, was stabbed in the neck by a little boy no larger than himself, who was standing at the door and insulted him as he passed. By the good providence of God the knife passed through his broad white collar, the lapel of his jacket, and several more thicknesses, and the wound was not very deep. The Mexican physician who was summoned gave his testimony that if the wound had varied the eighth of an inch on either side, it would have killed him instantly by severing the jugular vein. As this happened to the child of a business man, not a "missionary," and the act was seen by some wealthy Catholic boys who wait on the corner to see some of the pretty American girls pass by, and who promptly seized and held the boy in the very vestibule of the Protestant church, it has resulted "for good," and the offender was suitably punished, the governor of the state expressing his regret to Mr. Howland, and doing all in his power to prevent a like occurrence. It seems as if we had been under the direct protection of the Almighty many times, for there have been plots against us and all manner of evil intentions. I do not think there is one attendant less at the Christian Endeavor service, although we were afraid the parents would be alarmed. We certainly are proving the Endeavor methods, as we have four societies in connection with our little church, two Mexican and two American; or two of the "large societies" and two Juniors. Excellent work is being done in all, and useful members are being trained for future work in the kingdom.

FROM MISS MARY S. MORRILL, PAO-TING-FU, CHINA.

Miss Mary S. Morrill writes from Pao-ting-fu, April 13th, after speaking of the new railway from Peking to Pao-ting-fu:—

I am just back from a five weeks' country trip in the region beyond, where

such luxuries are unknown; on the high road we could see the telegraph poles, and that was all. But we have had adventures, and oh! so many chances for telling the "old, old story." Part of my time was spent in just doing general work in some of the villages, talking and holding meetings with the women. I had a two weeks' class in one place, with an attendance of ten women, and another of one week's duration with nine pupils. In these two places they had never seen a foreign woman before, and yet they gave me such a cordial welcome, and were so eager to learn, that I felt as if I had known them for a long while. In P'au T'sun, where I held my first class, there is a strong Roman Catholic element. They have a very pretty chapel, which is a landmark in that region, the great cross on the apex of the ornamental tablet at the front making it rather conspicuous. The men in the family where I was entertained (three of them are professing Christians) are very desirous that the women should come under instruction. I do not know why they have never tried to teach them more; perhaps patience and time were inadequate to the amount of labor that they fancied would have to be expended upon the task; but the women's knowledge seemed to be confined to the not doing side of the Christian life rather than doing. With idols all rejected, with men trying to keep the Sabbath, the women could but follow on. Of prayer and of grace at meals they knew nothing, and it was pleasant to see their willingness and delight in learning. One of them remarked to me when the time came for me to go to the next village, "It is not easy to have you come and then go away, but your coming has made such a difference to us." One of the three sisters-in-law told me in confidence: "I have felt sorry that I was not better looking, like my sisters; but he told me the other night that if I only got the doctrine in my heart he did not care how I looked. 'The doctrine in the heart,' he says, 'will make your face beautiful.'" I wondered if the young deacon (he was ordained by Mr. Ewing and Pastor Mêng while I was there) knew the greatness of the truth he had expressed.

Another woman in this class brought me her "heaven and earth" sheet also her "god of wealth," both of paper. The latter has been used so long that it is all tattered and torn, and is more fit for the kitchen stove than to be sent home as a "relic." The woman told me that she had some others in her home that she had not brought me, because her oldest son did not view with approval such a wholesale clearance of the deities who have so long protected his home. I want to give the woman credit for sincerity in her effort to put away her idols, but it is not impossible that she, too, wants to advance slowly. The bonds of superstition are hard to break. I never realized before how the people really fear their idols and believe in them.

FROM MRS. ALICE GORDON GULICK.

A Visit to San Sebastian, Spain.—We had engaged lodgings in the house next our old dwelling, "Avenida 40." It was strange enough to go by the house in which we had lived for sixteen years without entering. A furniture store now occupies the ground floor, or the place of our chapel and day schools. I was tempted to go after lunch and ask to see the house. The *portera* did not know me, and as Miss Hopkins and I talked in English she supposed we had never been there before. We went through the old rooms, and I gave a mental good-by to my own corner, from which I have sent you so many thoughts and letters in the days that are past.

In the afternoon we received a special invitation for an evening *velada*, to be given by the United Societies of Christian Endeavor of San Sebastian. It was an occasion which touched me deeply. These young people, who have had none of the advantages of travel, and who have seen nothing of the sort in their own country, carried out an elaborate programme in a very pleasing way.

To-day has been full of interest, but it is impossible to transfer to paper the many changing emotions of the different hours. Before going to the chapel we went into two of the city churches. In one three little ones were being baptized, before ten o'clock mass. In the cathedral church of Santa Maria a priest was preaching on the "honor due to the divine majesty of Christ exposed in the wafer on the altar." Among other sins committed, which he called *dese majestie*, is that of the unbelief of heretics in the real presence of Christ, which heresy, he said, was "worse than the act of the Jews in crucifying our Lord."

Sunday school, well attended, and a quiet service with preaching from the open Bible, even though in a back street, and in a small, uncomfortable room, was a delightful contrast. This was followed by a preaching service which all the children attended. At five in the afternoon a second service was held, not only for adults, but for the four societies of Christian Endeavor. It was necessary to combine chapel and schoolroom, and pack away the young people very carefully, so everybody could be seated.

I was asked to tell about the Spanish prisoners in Portsmouth, and was touched by the close attention of all and the emotion which many showed. The boys, especially, were deeply interested, and for an hour or more they studied the photographs of the survivors of Admiral Cervera's fleet, and asked questions about them. One man or another would nod his head at points I made, and the women were affected to tears when I told them of the thirty-one graves tenderly cared for on Seavey's Island by their so-called enemies,

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

Pray for us.—Colossians i. 8-14.

WONDERFUL as is the privilege of prayer bestowed upon us for ourselves and our own needs, more wonderful still is the power granted to us of asking great things for others. "Praying always for you," was one of Paul's natural utterances.

There are two practical suggestions in our message. Paul's inspiration to prayer for these living and loving souls was the news of their "noble, fruit-bearing capacity." Their faith, and hope, and love were so shining and so manifest that he at once entered into thanking the Lord for them, as lights in the world. He also is moved into a grand conception of what the Lord above can do for them, and lays before his risen Master one need after another which from his riches in glory he knows he can abundantly supply.

Have you ever, dear heart, asked yourself whether your own "fruit-bearing capacity" would be an inspiration to any one to pray for you after this manner? It is a great sphere of Christian living when all around you are prayers ascending for your growth in grace and fruitfulness.

Conscious of one's own weakness, we often hear the request, "Pray for us." When one has gone on beyond that in gains of spiritual power leading into a life of blessed influence and ministry for others, then will come the oft-repeated thanks to God for such a life. Then, too, will there be petitions for special gifts of grace, and a discernment of spiritual dangers and temptations will inspire pleadings for wisdom and strength. Blessed is the soul who by patient continuance in good word and work has her name often brought before the Lord in such a tender, comprehensive prayer as this.

The other thought is this: Epaphras brought good news. He had taken measure of the saints, and had seen the good that was in them and their possibilities for showing forth the life which Christ had implanted. Do we think, as we might, to speak so tenderly, so in a spirit of praise of a dear saint, that those who hear our words will be moved into such a precious prayer as this? We never should have had these great instances unveiling

the glory of the ascended Lord had Epaphras brought words of censure and even criticism.

Let us kindle a prayer now and then for some dear saint by setting forth her likeness to her Lord, and her service for him.

"SOWING" AND GLEANING "BESIDE ALL WATERS."

It was Mrs. Clara Gray, of whom I told you in "Sowing Beside All Waters" long ago, who was just recovering from a serious attack of grip. And as she lay upon her pillow one day, all at once there came to her the realizing consciousness that the Branch meeting at which she was especially desirous to be present had passed, that the auxiliary of which she was the leader was over, and the time for the next one was rapidly approaching. It was true of her, as her husband said, when she stepped her foot on the piazza, returning from one meeting she had her plans made for the next, so that this present condition of things was somewhat appalling. Only two weeks before the meeting, and not even the topic selected.

The hours of convalescence are grand times for thinking; you are not bewildered by the thousand and one things you ought to be doing. It is plainly your duty to do nothing but think, and thankful am I that not even the most arbitrary, trained nurse can forbid that. And so Mrs. Gray made a business of thinking. She was allowed to have books, paper and pencils for an hour each morning, and her thinking that morning resulted in the following plan. She wrote five notes like the following: "Will you please prepare a thoughtful, prayerful answer to this question, letting your answer with that of four other ladies be the material for our next missionary meeting? If you were given \$100 on condition that it should be used in advancing the cause of foreign missions, how would you appropriate it, and why?"

With this note was inclosed a copy of the annual report of the Branch, and a souvenir leaflet containing the pictures and sketches of the eight missionaries the Branch had supported during the twenty-five years of its life, and the new one just gone to West Central Africa. These notes were sent at once, that plenty of time might be given for thought and preparation, to five representative women in the church; conditions of financial ability, interest in missions in general, knowledge of the needs in the foreign field, and time and means for study being specially regarded in this selection.

Two weeks of good care with the blessing of God brought Mrs. Gray, weak and wan, to be sure, to the Parish House at the usual hour for the missionary meeting, and a goodly company of women with her,—some of whom

always come, and some who, having seen in the local paper the notice of the topic to be considered, wanted to hear what the two Mrs. C's, Miss B., Mrs. L., and Mrs. S. would say about it. Mrs. Gray was delighted to see so many present, among them some new faces, and a fervent, silent prayer went up to Him who is patient with our mistakes and helpful in every hour of our need, that a signal blessing might follow the exercise of the hour.

The first paper was a clear, concise sketch of the need of help in Ceylon, gleaned from the admirable extra of the American Board sent out among the churches. Mrs. L's \$100 should be sent to Ceylon, to be applied to the most urgent needs. She followed her decision by a short *resumé* of what had been accomplished in the past by even much smaller sums, basing her decision on these wonderful results. Thus this Pearl of India became to us all an impressive object lesson, and the names of Miss Agnew, the Howlands, and the Leitch sisters were made very familiar.

Miss B., in a short but definite manner, brought before us the present depressing financial condition of the American Board, and argued that from the fact that her earliest associations with missionary interest were centered upon this agency, she was moved to drop her \$100 into that treasury, by that much to lighten its burden.

Mrs. S. had become very much interested in the lack of dormitory room in Marsovan, and would give a portion of her \$100 to help there; the piano so much needed in the Smyrna kindergarten should have its fund increased by another portion; Miss Fowler should receive a gift to help in the care of her little orphans; and in several other ways her money should be given, though in small sums, yet enough to bring her into personal touch with many needing help, and so stimulate her interest in them.

Mrs. C. would divide hers, also, into small sums, that she, too, might touch more departments of the work, giving one portion to the work in the hands of one of her South Hadley classmates at Mt. Selinda, in East Central Africa; another to our own missionary, Miss Fowler, not as a part of her salary, but to use for some pet project she was longing to accomplish in connection with the school now housed in the Woronoco Building. Still another should go to Mrs. Gulick, who as Alice Gordon was also her classmate, that she might have a share in the new building for the Mt. Holyoke College in Madrid, Spain. Other small portions would go as consecrated mites into the treasury of our Branch, each appropriated for special reasons to objects in connection with the pledged work.

Mrs. C., who had but just begun to attend missionary meetings regularly, gave very faithful study of the question, and decided to give her \$100 in installments of \$25 each, one yearly, for four years to support an Armenian

orphan boy, and based her decision on five reasons: First, these boys are worth saving; second, they are children of Christian parents who suffered martyrdom rather than deny Christ; third, a boy under good influences for four years would be likely to have become established in good habits, which would fit him to be good and useful; fourth, it is much more interesting if one can thus hear from what effort has been made, which in this case might be done; fifth, it is the only reparation Christian nations can make for having allowed such outrages.

Thus the hour spent in disposing of this imaginary \$500 was made very interesting, and the beneficial results to those who participated and to those who listened were in no sense imaginary. To the former much new light had dawned on the needs of the special fields considered, and a nucleus of interest formed which must gather accretions as time goes on; while the listeners were surprised to find how much knowledge of foreign missionary work they had gained in one hour, and were convinced that many new hooks had been placed in their minds on which to hang items of information on each one of these fields in the future.

In preparation for this meeting you may be assured Mrs. Gray's bureau of information was utilized. It consists of a case of shelves five feet long. These shelves are closely filled with nice strong brown paper envelopes made to order. On the right-hand top corner of each one is written the general name of its contents, arranged alphabetically, after the manner of a card catalogue. On the top and most accessible shelves the envelopes are filled with items of missionary information, leaflets, missionary letters, sketches of missionaries, newspaper clippings, plans for meetings, Bible readings, hymns, responsive readings, etc. For instance, Africa items in general in one envelope; next, South Africa, then East Central Africa, West Central, and so on, copies of letters from missionaries in each station in its appropriate envelope, all items dated and filed in order. In this same room on the other side is another case of shelves, on which is a complete bound set of LIFE AND LIGHT from its very beginning, many bound copies of the *Missionary Herald*, a full set of monthly leaflets, lives of missionaries, annual reports, etc. So that when Mrs. Y., from a neighboring town, writes in despair for something about the Madura mission Bible women or medical missions in Turkey for her next meeting, day after tomorrow, Mrs. Gray can bring together at a moment's notice enough material for a dozen missionary meetings.

For several years the meetings in this church have been held on Sunday afternoon, but the past year a new plan has been adopted. Every other meeting has been held on Saturday afternoon, at which time an effort is made to have some one from outside to speak, which exercise is followed by a social hour, when light refreshments are prepared and served by three young ladies, different ones each time. Thus it has been found that some who are teachers in Sunday school and interested in the Christian Endeavor meetings, or are young mothers, and for these reasons cannot come on Sunday afternoon, can be at this meeting on Saturday; and though it is but once in two months, Mrs. Gray does not forget to nurse the little seed then sown by slipping into the mail now and then a leaflet or letter, which can always be

found in one of those brown envelopes, which are almost daily being replenished from the multiplied resources open to her.

A share in the work of giving the knowledge of the gospel to those who have it not, belongs to every Christian, so that the papers of the missionary societies of every denomination are fruitful fields in which to glean for helpful items. Oftentimes in notices of missionary meetings, mention is made of a helpful paper read. Enclosing stamps, Mrs. Gray writes asking the loan of such an one, and leaving out the locals it becomes equally adapted for her own meeting, and thus a link is formed in a chain which forever after binds her to a perfect stranger hundreds of miles away, and anon, leaflets, sweet thoughts, hymns, and missionary plans pass through the mails each way; and surely when all our work is done here, Mrs. Gray in the green fields beyond the swelling floods will greet with gladness these friends whose faces she has never seen. She has proved it true that you may not only "sow beside all waters," but you may glean also.

In Memoriam.

MISS KATHERINE B. FRASER.

DIED in Boston, June 7th, Miss Katherine B. Fraser, a missionary of the Woman's Board in Van, Turkey, in the thirty-third year of her age. The tidings of the death of this beloved missionary will well come as a sad surprise to her many friends in this country and in Turkey.

Miss Fraser became connected with the Board in 1892, going out to Van in company with Dr. Grace Kimball, who was returning after receiving her medical education in this country. As soon as Miss Fraser had sufficient control of the language she became associated with Miss Ellen Ropes Ladd, afterwards Mrs. Herbert Allen, in the care of the girls' boarding school in Van. Here her bright, sunny personality soon won the hearts of the pupils and their friends, and her earnest consecration gave her great influence.

At the time of the massacres in 1895, in common with other missionaries in Van, she threw herself heart and soul into relief work for several months. At last the time came when the foreign consuls and other gentlemen in Van felt it to be absolutely necessary for all the ladies to be removed to a place of safety, and Miss Fraser, much against her desires and even against her judgment, reluctantly turned her face homeward. On reaching Europe she was asked to aid in work for a large company of Armenians gathered at Marseilles, France, under the special care of Miss Frances Willard and Lady Henry Somerset. In the meantime the refugees had been pouring into Bulgaria in great numbers, from six to eight thousand of them being collected in and around the city of Varna, on the western shore of the Black Sea. Our missionaries in Bulgaria were called to the relief work for them, and at their earnest solicitation, recommended also by Professor Harris, of Oxford,

England, Miss Fraser went from Marseilles to their aid where the work had become well organized.

At Varna it was soon made evident that she was fully equal to the situation, and the other missionaries returned to their work, leaving her in sole charge of from six to eight thousand refugees. Here she remained during the winter of 1896-97, disbursing about \$75,000 in money, contributed mostly from England. Her business talent and administrative ability were a marvel to all. Her word was law, and stalwart men were ready to obey her slightest wish; her sympathy was unflinching, her labors unceasing, and her cheerful courage inexhaustible. Near the close of the winter she wrote to a friend, "You can have no idea what fun it has been to have had \$75,000 in your pocket, and to be able to help so many people." One incident of this work will always be memorable. As was natural, perhaps, some dissatisfaction arose, and one day an angry mob surrounded the house in which she was working, and a serious bread riot was threatened. In an instant, disregarding all warnings, a small girlish figure was out on the steps of the building facing the mob with dauntless courage. A few strong and winning words disarmed their anger, and they soon quietly dispersed.

Miss Fraser returned to this country in the summer of 1897 worn and exhausted, but with her ardent missionary interest unabated; and many will always remember the sparkle and vivacity, the simplicity and earnest-

ness which have brought such charm to her public addresses. After a second year of rest made imperative by her physicians, she came to Boston, bright and hopeful, to make arrangements for her return to Van in the autumn. After a week's slight illness, as she lay talking with doctor and nurse by her bedside, the summons came, and in an instant she was with her Lord.

Her associates speak of her chief characteristics as cheerfulness and courage. Never depressed whatever her surroundings, never discouraged, never cast down, she carried sunshine wherever she went, and into everything she did. With a courage born of strong faith in her Lord, she shrank from no responsibility, and took up every task assigned her with a happy hopefulness which brought success.



MISS KATHERINE B. FRASER.

SIDELIGHTS FROM PERIODICALS.

WITH the coming of summer our periodicals have more to say, quite naturally, concerning out-of-door life in America, than perplexing questions which always face the Christian Church in its mission fields.

"A Hot Weather Trip in Japan" is a brief sketch of one tour by our missionary, Dr. Dwight Learned, told in the *Independent* of June 1st.

Apropos of Japan, we may turn to the June *Atlantic* and learn from Arthur May Knapp, in "Japan and the Philippines," that while Japan would not care enough to possess the Philippines to give even one cruiser for them, she would welcome there, with cordial feelings, her friend America.

From "Korean Inventions," by Homer Beza Hulbert, in the June *Harper's Monthly*, we learn with surprise that in this "Hermit Nation" of Korea were invented the earliest ironclad war ship, the first metal type, the first cable, the first bomb and mortar. Samoa is another field of Christian activity, not in our own special care, but it is always of interest to read anything concerning those Pacific islands, which have similarities one with the other. Hence we suggest, "The Samoan Feast of Pilani," by Owen Hall, in the June *Lippincott's*,—a bit descriptive of scenery and customs.

The *Chautauquan*, June, gives "China and the Powers," from the French of Pierre Le Roy-Beauliere.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

July.—Mission Work in Brousa, Adabazar, Trebizond, and Sivas.

August.—Hindrances to Progress in Missions.

September.—Objects of Worship in Heathen Lands.

October.—Medical Work of the Board.

November.—Thank-offering Meetings.

HINDRANCES TO PROGRESS IN MISSIONS; OBJECTS OF WORSHIP IN HEATHEN LANDS.

TOPICS FOR AUGUST AND SEPTEMBER.

For the topics of the next two months we recommend a divergence from the usual references to the back numbers of *Missionary Herald* and LIFE AND LIGHT, using instead some of the many interesting books so constantly issued by various publishers. We suggest that a book be selected and its chapters be divided among three or four ladies, who should find in turn description of conditions that would hinder missionary work. Care should be taken that all should not report the same hindrances. Different ones might be mentioned as follows: For Africa, Degradation, Fear of Evil Spirits or Witchcraft, Polygamy. TURKEY, Power of Mohammedanism, Fear of the Government, Influence of the Priesthood. INDIA, Caste, Superstition, Poverty, Climate. CHINA, Worship of Ancestors, Fungshui (luck),

Opium. JAPAN, Intense Nationalism, Power of Buddhism and Shintoism, Previous Record of Christianity. MICRONESIA, Ignorance, Vice, Influence of Foreign Traders. PAPAL LANDS, The Power of the Roman Catholic Church.

For books on these subjects, to be found in many town and city libraries and in the Woman's Board Library, we recommend such standard works as "Life of Mackay in Uganda," "Forty Years Among the Zulus," by Rev. Josiah Tyler; "Among the Turks," and "My Life and Times," by Dr. Cyrus Hamlin; "The Romance of Missions," by Miss Maria A. West; "The Land of the Vedas," by Dr. William Butler; "Chinese Characteristics," by Arthur Smith. In addition to these some recent works are: For TURKEY, "Impressions of Turkey," by W. U. Ramsay; "By Far Euphrates," by D. Alcock. INDIA, "A World's Pilgrimage," by Dr. J. H. Barrows; "Every-Day Life in India," by A. D. Roe;" "In the Tiger Jungle," by Rev. Jacob Chamberlain. CEYLON, "Seven Years in Ceylon," by Miss M. W. Leitch. CHINA, "China and the Chinese," by Rev. J. L. Nevins; "A Cycle of Cathay," by Rev. W. A. P. Martin. JAPAN, "Gist of Japan," by Rev. R. B. Peery; "Japanese Women and Girls and a Japanese Interior," by Miss Alice Bacon. SANDWICH ISLANDS AND MICRONESIA, "The Transformation of Hawaii," by Miss Belle M. Brain; "The Life of Luther Halsey Gulick," by Mrs. Frances Gulick Jewett; "With South Sea Folk," by Miss E. Theodora Crosby. Books containing facts about different countries are "Gist," by Lily Ryder Gracey; "Women of the Orient," by Rev. Ross C. Houghton. All the books mentioned are in the Woman's Board Circulating Library.

The testimony of the missionaries is that perhaps the greatest hindrance of all in missions is the lack of means and laborers to carry on the work. For material on this point see leaflet of the American Board, "A Message to the Lord's People from Workers in the Field."

WOMAN'S BOARD OF MISSIONS.

Receipts from April 18, 1899, to May 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Bangor, Aux., 150; Blue Hill, M. C., 2; Dexter, Cong. Ch., 2; Eastport, S. S., 3.70; Ellsworth, Aux., 32; Garland, 5.55; Hallowell, Aux., 25; Lewiston, Pine St. Ch., Aux., 10; Minot Centre Ch., Aux., 4.60; C. E. Soc., 13.40; Orono, S. S., 2.66; Portland, High St. Ch., Aux., 6.75; State St. Ch., Aux. (of wh. 25 by Mrs. Chas. A. Brown const. L. M. Mrs. Charles S. Rich, and 25 by a friend const. L. M. Miss Mary E. Milliken), 50; Covenant Dau., 30; St. Lawrence Ch., Aux., 15; Williston Ch., Covenant Dau., 62.35; Saco, First Parish, S. S., 2.25; Somesville, Jr. C. E. Soc., 2.20; Yarmouth, First Ch., Aux., 8.30,

427 76

Total, 427 76

NEW HAMPSHIRE.

Suncook.—Phebe A. Mills, 10 00
New Hampshire Branch.—Mrs. Allen L. French, Treas. Amherst, Aux., 19; Auburn, C. E. Soc., 2.50; Brookline, Aux., 7.50; Dunbarton, Aux., 11; Durham, Aux., 33; East Brentwood, C. E. Soc., 50 cts.; Littleton, Aux., 29; Manchester, First Ch., Aux., 100; Nashua, Aux., 17.05; Winchester, Aux., 13.25, 232 80

Total, 242 80

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Brookfield, Second Ch., C. E. Soc., 5; Burlington, Aux., 50; Fairfield, Three members of Cong. Ch., 4; Fair-

field, E., C. E. Soc., 1; Highgate Centre, C. E. Soc., 3.90, King's Dau., 1.50; Montgomery, C. E. Soc., 2; Newport, Aux., 7; Peru, Aux., 5; Waterbury (with prev. contri. const. L. M.'s Mrs. Prudence A. Allen, Mrs. Julia Seabury), 10.93; Westminster West (of wh. 25 const. L. M. Miss Bertha L. Miller), 25.55,

115 88

Total, 115 88

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dismore, Treas. Andover, Union, 101.81; Billerica, 2.25; Lawrence, Lawrence St. Ch., 49; South Ch., Aux., 4.07; Lexington, Aux. (const. L. M. Mrs. Harriet T. Richardson), 25; Hancock, Aux., 16.15, Open Door M. C., "In Memoriam," 10; Lowell, First Cong. Ch., 50, C. E. Soc., 25, Eliot Ch., Jr. C. E. Soc., 5; Maplewood, Aux., 25; Medford, Mystic Ch., Aux., 51, Jr. C. E. Soc., 5; Melrose, Aux., 11.70; Reading, Aux., 55.50; Stoneham, Aux., 9; Wakefield, Aux., 25, Mission Workers, 15; Winchester, Mrs. M. A. Herrick, const. L. M. Mrs. Margaret H. Hale, 25, Mission Union, 5; Woburn, North Cong. Ch., Jr. C. E. Soc., 5,

520 48

Barnstable Branch.—Miss Amelia Snow, Treas. Orleans, S. S. Miss. Soc., 10; Sandwich, Aux., 11; South Wellfleet, 2.50,

23 50

Berkshire Branch.—Mrs. Chas. E. West, Treas. Adams, Aux., 11.10; Hinsdale, Aux., 22.19; Housatonic, Aux., 17.75; Lenox, 1; Richmond, Aux., 30 50, Two friends, 25,

307 54

Boston.—Mr. J. B. Lewis, 5 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Jr. Aux., 10; Riverside, 13.50; Bradford, Aux., 55, Bee Hive, 3; Georgetown, First Ch., Aux., 27.50; Haverhill, North Ch., Aux., 79.32; Rowley, C. E. Soc., 5, Aux., 32; South Byfield, Aux., 21; West Boxford, Aux., 53.50; West Haverhill, Aux., 33.05, Miss Webster's S. S. class, 1; West Newbury, First Ch., Aux., 13, Second Ch., Aux., 9.05,

355 92

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Wash. St. Ch., Aux., 9; Danvers, Maple St. Ch., Aux., 23.31; Gloucester, Aux., 35.65; Lynn, North Ch., Aux., 5; Peabody, Aux., 1; Salem, Crombie St. Ch., Aux., 5.90, Tabernacle Ch., Aux., 19.03; Saugus, Aux., 7; Wenham Depot, Mrs. Andrew Allen, 4.40,

110 29

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. With prev. contri. const. L. M.'s Mrs. E. O. Grisbrook, Mrs. Jenie Beers, Mrs. Harriet E. Mayo, Mrs. E. J. Kendrick, Mrs. Anna Mack, Mrs. Alice Campbell, Miss Katherine Slate, Mrs. E. F. Smith, Mrs. Mary Laidley, Mrs. Lottie Watson; Buckland, Aux., 24.55; Conway, Aux., 6; Deerfield, Aux., 17; East Charlemont, Ladies, 3; Greenfield, Aux. (of wh. 25 const. L. M. Mrs. G. Glenn Atkins), 30.20; Orange, Aux., 26.13; Shelburne, Aux., 30.43; Shelburne Falls, Aux., 53.53, Jr. Aux., 30; South Deerfield, Aux., 23.32; Sunderland, Aux., 14.78, Jr. C. E. Soc., 3; Wendell, 1; Whately, Aux., 30.65,

293 59

Globe Village.—Evang. Free Ch., 5, 5 00
Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. 50 const. L. M.'s Mrs. Lucilia S. Kimball, Mrs. Agnes McCartney), 160.35, Harding Band of Jr. C. E., 20; Amherst, So., 31.52; Chesterfield, Aux., 11.50; Easthampton, Aux. (with prev. contri. const. L. M.'s Mrs. Edgar Clapp, Miss Elizabeth S. Colton, Miss S. E. Chapin, Mrs. Emily M. Johnson), Emily M. C., 30; Florence, Aux. (const. L. M.'s Mrs. Hannah S. L. Bridgman, Miss Anna E. Estabrook), 50; Hatfield, Wide Awakes, 5; Northampton, First Ch., Aux., 200, Edwards Ch., Aux., 101.11, Jr. Aux., 44.83; South Hadley, Aux. (const. L. M. Mrs. A. N. Pomeroy), 25,

679 31

Lee.—A Friend, 100 00

Medford.—Union Cong. Ch., H. L. Jones's S. S. class, 25,

25 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 172.11; Holliston, Aux., 25.65; Natick, C. E. Soc., 10, Willing Hands, 3; South Framingham, Grace Ch., Aux., 25; Wellesley, Aux., 10, Wellesley College, Ch. Asso., 184.12,

429 88

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Easton, Aux., 1; East Weymouth, C. E. Soc., 10; Marshfield, Golden Rule M. C., 15; Plymouth, Aux., 37.13; Wollaston, Whomsoever M. C., 15, M. T. C., 10,

88 13

No. Middlesex Branch.—Miss Julia S. Conant, Treas. Fitchburg, Rollstone Ch., Aux., 76, Less expenses, 3.80,

72.20

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro, Second Cong. Ch., 40, S. S., 10; Berkeley, 2; Fall River, 50; Westport, 5,

107 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Blandford, Aux., 1; Brimfield, Aux., 3; Chicopee, Third Ch., Aux., 18; Indian Orchard, C. E. Soc., 5, Jr. C. E. Soc., 1; Holyoke, Second Ch., Aux., 31.33, Y. W. F. M. Soc. (const. L. M. Miss Lillian C. Lamb), 25; Ludlow, Aux., 4; Palmer, Second Ch., Aux., 15; Springfield, Park Ch., Aux., 13.34, Mission Reserves (with prev. contri. const. L. M. Mrs. J. Edgar White), 15, Mem. Ch., Aux., 4, C. E. Soc., 15, May Rally Coll., 10.25,

160 92

2 00

Stockbridge.—Mrs. Atwater,
Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 6.65, Jr. C. E. Soc., 11; Auburndale, Aux., 63.79, Annie T. Allen, 1; Boston, Central Ch., Aux., 14, Jr. Aux., 100, Mt. Vernon Ch., Aux., 49, Y. L. F. M. Soc., 7.81, Old South Ch., Aux., 1, Y. L. Soc., 50, Hope Chapel, S. S., 15, Jr. C. E. Soc., 1.50, Park St. Ch., Jr. C. E. Soc., 2, Shawmut Ch., Shawmut Helpers, 5, Union Ch., Aux., 22.99, Y. L. Soc., 25, Jr. C. E. Soc., 10, John Noyes Colby, 1; Brookline, Harvard Ch., Abby M. Colby M. C., 18.02, Leyden Ch., 13; Cambridge, Prospect St. Ch., C. E. Soc., 10, Shepard Mem. Ch., Shepard Guild, 14.91, Wood Mem. Ch., Aux., 8.85, C. E. Soc., 10, Jr. C. E. Soc., 15; Charlestown, Winthrop Ch., Aux., 20; Chelsea, Union Meeting, 3.75, Central Ch., Jr. C. E. Soc., 2; Dedham, Aux. and ladies, 30.20; Dorchester, Central Ch., Aux., 1, Second Ch., Aux., 76.77, Miss Mean's S. S. class,

8.58, Village Ch., Band of Faith, 5; Everett, Mystic Side Ch., L. A. Soc., 5.05; Franklin, Mary Warfield Miss. Soc., 25; Foxboro, Bethany Ch., Aux., 7; Hyde Park, Aux., 37.25, Jr. C. E. Soc., 11.28; Clarendon Cong. Ch., Jr. C. E. Soc., 1; Jamaica Plain, Central Ch., Aux., 20.02; Dau. of Cov., 10.81; Mansfield, Mrs. A. C. Hardon, 10; Medfield, Aux., 10; Newton, Eliot Ch., Aux., 136.50; Newton Centre, First Ch., Jr. C. E. Soc., 5; Newton Highlands, S. S. Aft. class, 6.26; Norwood, Aux., 20; Roslindale, Jr. C. E. Soc., 5; Roxbury, Highland Cong. Ch., Prim. Dept. S. S., 4.62, Walnut Ave. Ch., Aux., 84; Somerville, Broadway Ch., Aux., 22.40, Earnest Workers' M. C., 12, Highland Ch., Alden M. B., 1, Winter Hill Cong. Ch., Youthful Helpers, 10; South Boston, Phillips Ch., Aux., 7; Jr. C. E. Soc., 5; Phillips Chapel, Jr. C. E. 1; West Medway, Aux. and friends, 12.50; West Newton, Two Dau. of Cov., 4.12, Mary Adams, 10 cents; West Roxbury, Aux., 19, Cradle Roll, 1, Helping Hands, 10; Wellesley Hills, Aux., 8.59; Wrentham, Aux., 4.75, 1, 141 07

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Gardner, Aux., 6.11; Leicester, C. E. Soc., 15; Royalston, Aux., 5; Ware, Aux., 15, Jr. C. E. Soc., 10; Whitinsville, Extra-Cent-a-Day Band, 16.41; Worcester, Immanuel Ch., Aux., 10.10, C. E. Soc., 22.50, Piedmont Ch., Aux., 160, Plymouth Ch., Whatsoever Club, 20, Union Ch., Aux., 50.81, 330 93

LEGACIES.

Ware.—Legacy Mrs. Louisa Whitney Bangs, Mrs. Elizabeth M. Hall, ex'trix, 50 00

Worcester.—Legacy Mrs. P. L. Moen, to Aux. Union Ch., through Treas. Worcester Co. Branch, 900 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 64; Central Falls, Cong. Ch., Aux., 36.77, Jr. Aux., 65; Providence, Beneficent Ch., Aux. (of wh. 25 const. L. M. Mrs. John C. Bosworth), 280, Central Ch., Aux., 1.50, C. E. Soc., 10, North Ch., Aux., 2, S. S., 8.30, Plymouth Ch., Aux., 28, Pilgrim Ch., Laurie Guild (of wh. 25 from A. L. B. in mem. of Mrs. Ellen A. Laurie const. L. M. Miss Adelaide S. Carhart), 60, Little Pilgrims, 9; Seekonk and East Providence, Aux., 10, 574 57

Total, 574 57

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Abington, Aux., 3; Colchester, C. E. Soc., 5; Greenville, Aux., 42.78; Groton, Aux., 33.95, S. S., 5.43; Lebanon, Aux., 34.25, C. E. Soc., 3.25; Lisbon, Aux., 22.50; New London, First Ch., C. E. Soc., 6.56, Second Ch., Aux., 47.02; Norwich, First Ch., Aux. (of wh. Mrs. W. S. P., 20, and 75 of wh. const. L. M.'s Miss Louisa Hyde, Mrs. Herbert Hale, Mrs. Alonzo Luther), 78, Second Ch., Aux., 10, Broadway Ch., Sunshine M. C., 2, Pansy M. C., 2, Park Ch., Aux., 2.50; North Woodstock,

Misses Bishop, 25; Pomfret, Aux., 28; Putnam, Aux., 10.50; Scotland, Miss. Soc., 7.50; Taftville, C. E. Soc., 5; Wulimantic, C. E. Soc., 3; Windham, Aux., 28.50, 405 74

Hartford.—A Friend,

Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Windsor, Aux., 14; Hartford, First Ch., Aux., 1, Park Ch., Aux., 34, Pearl St. Ch., Cradle Roll, 20; Plainville, Aux. (of wh. 25 by Mrs. L. P. Buell const. L. M. Miss Rose A. Tyler), 79; Poquonock, C. E. Soc., 6.86; Simsbury, Open Hearts M. B., 14; Terryville, Miss Lois Gridley, 10; Unionville, Aux., 10; West Hartford, Cradle Roll, 10, 198 86

New Haven Branch.—Miss Julia Twining, Treas. Adana, Aux., 8.80; Ansonia, Aux., 6; Bethel, Aux., 4; Bridgeport, Park St. Ch., Full. Mem. C. const. L. M.'s Miss Ina L. Burritt, Miss Bertie May Hincley, Miss Hattie Paine, Mrs. Lydia B. Tolles, 100, West End Ch., Aux., 25, C. E. Soc., 5; Brookfield Centre, Aux., 14.25; Centrebrook, Aux., 13; Cheshire, C. E. Soc., 2; Chester, Aux., 41.34; Clinton, Aux., 5; Cobalt, Cradle Roll, 3.43; Cromwell, Aux., 5; Deep River, Aux., 3; Derby, First Ch., Aux., 54.48, Second Ch., Aux., 10; Durham, Aux. (with prev. contri. const. L. M.'s Mrs. Mary F. Gatzmer, Mrs. Augusta A. Burke), 41.13, Prim. S. S., 2; Valley Gleaners, 1; East Haddam, Aux., 7, Cradle Roll, 4; East Hampton, H. H., 4, Aux., 1, Friends, 7.50; East Haven, Aux. (of wh. 25 const. L. M. Mrs. E. F. Thompson), 38; Easton, Aux., 16.75, S. S., 3; Essex, Aux., 5, Friends, 7, M. W., 10; Haddam, Aux., 2; Higganum, Aux., 3; Ivoryton, Aux., 5; Kent, Aux. (of wh. 25 const. L. M. Mrs. Elsie A. Job), 65.56, C. E. Soc., 10; Killingworth, Aux., 5.20; Litchfield, D. C., 109; Meriden, Centre Ch., Aux. (of wh. 100 const. L. M.'s Miss Caroline J. Hitchcock, Mrs. Chas. Miller, Mrs. Rebecca Johnson, Mrs. A. H. Fenn), 130.57, First Ch., Cradle Roll, 20; Middlebury, Aux., 20, W. M., 5; Middlefield, Friends, 24; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 92.46, W. H., 16, Gleaners, 5, C. E. Soc., 35, Jr. C. E. Soc., 10, South Ch., Aux., 30, G. W. (of wh. 25 const. L. M. Mrs. Earle C. Butler), 30; Millington, Aux., 1; Milton, Aux., 11; New Haven, Centre Ch., 204.12, Ch. of the Redeemer, Aux., 119.75, Y. L., 163.34, C. E. Soc., 45, Davenport Ch., Aux., 16, C. E. Soc., 10, Dwight Pl. Ch., Aux. (of wh. 125 const. L. M.'s Mrs. Mary L. Bronson, Mrs. Spencer A. Clark, Mrs. Carlos W. Clapp, Mrs. Henry P. Downs, Miss Ada S. Hotchkiss), 137.89, English Hall, Aux., 5, Grand Ave. First Ch., Y. L., 68, L. W., 8.30, S. D., 15.53, Second Ch., Aux., 25.68, Plymouth Ch., Aux., 70.25, United Ch., Aux., 251.10, Y. L., 60, C. E. Soc., 125, Jr. C. E. Soc., 1, Yale College Ch., Aux., 196; New Preston, Aux., 31; North Madison, Aux., 9.63; North Stamford, Aux., 9.10; Norwalk, Aux. (of wh. 25 const. L. M. Mrs. John F. Bennett), 36, Circles (const. L. M. Miss Edna Wilson), 25, Plymouth, with prev. contri. by Mrs. J. M. Wardwell const. L. M. Mrs. R. C. Learned; Portland, Aux., 35, W. and W., 5, Cradle

Roll, 2.50; Ridgefield, Aux., 41.50; Saybrook, Aux., 5; Sharon, Aux. (of wh. 25 const. L. M. Mrs. E. O. Dyer), 100.50; South Britain, Aux., 16.60; Southbury, Aux., 12.50; South Norwalk, Aux., 100; Stratford, Alpha, 13.25; Torrington, Aux., 27, M. C., 15; Waterbury, Third Ch., Aux., 10; Watertown, Aux., 56.50; West Haven, Aux. (of wh. 50 const. L. M's Mrs. Harry E. Nettleton, Miss Dora Alling), 65; Westbrook, Aux., 3; Westchester, Aux., 6; Whitneyville, Aux., 47.35, S. S., 10, C. E. Soc., 10; Wilton, Aux., 42; Woodbridge, Aux., 36.05, Union C. E. meeting, Middletown, 22.85, Mrs. Perkins, 5,

3,399 76

Total, 4,069 36

LEGACIES.

New Haven.—Legacy Mrs. Amelia A. Leonard, to New Haven Branch, through Treas. New Haven Branch, 276 76

NEW YORK.

Ancram.—Miss Florence J. Stevens, 5 00
Elnira.—A Friend, 5 00
Margaretville.—Mary I. Ward, 5 00

New York State Branch.— — — — —
 Treas. Antwerp, C. E. Soc., 7.58, Aquabogue, Cradle Roll, 2.50; Berkshire, Aux., 18.92; Briar Cliff Manor, W. M. S., 6; Brooklyn, Central Ch., Aux., 268.93, Jr. Aux., 8.68, Immanuel Ch., Aux., 7.47, Lewis Ave. Ch., Earnest Workers (of wh. 75 const. L. M's Mabel Cameron, Addie May Doty, Louise S. Wolf), 95, Evangel Circle (with prev. contri. const. L. M. Mrs. Louis Stoiber), 17.25, Aux. (of wh. 25 const. L. M. Mrs. R. J. Kent), 72, Zepher Circle, 5, Park Ch., C. E. Soc., 4, Plymouth Ch., Mayflower Band, 15, Puritan Ch., Aux., 20, C. E. Soc., 30, Tompkins Ave. Ch., Mrs. T. R. D., 250, K. D. 20; Buffalo, First Ch., C. E. Soc., 5, People's Ch., Aux. (with prev. contri. const. L. M's Mrs. T. A. Moffatt, Miss Laura Cook), 35.90, Mrs. W. G. Bancroft, 100, Clayton, Aux., 4; Copenhagen, Mary A. Gallup, a gift from her husband, Enos Gallup, dec'd, 800; Cortland, W. M. S., 50, Cradle Roll, 5, Y. L. M. B., 5; Crown Point, Aux., 7.50, C. E. Soc., 2; Ellington, Aux., 5.75; Flushing, Aux., 25.63, Acorn M. B., 20.43, C. E. Soc., 10, Home Dept., S. S., 5.45; Friendship, C. E. Soc., 3.50, Jr. C. E. Soc., 1.50; Gloversville, L. B. A., 42; Greene, Aux., 5.96; Hamilton, Aux., 25; Homer, Aux., 41.90; Honeoye, Aux., 13, Cheerful Givers, 6; Hudson River Asso., 8; Ithaca, W. M. S., 13; Le Raysville, Pa., Aux., 23; Ly-sander, W. M. S., 20; Madrid, Aux., 53; Millville, Aux., 50 cts.; Morrisville, Aux., 8; Mt. Vernon, W. M. S., 16.78; Newark Valley, Aux., 40, Jr. C. E. Soc., 5; Newburgh, W. M. S., 6; New Haven, Aux., 7.20, Willing Workers, 10; New York City, Bedford Park Ch., S. S., 5, Bethany Ch., Aux., 8.60, Bethlehem Chapel, 3.26, Broadway Tab., S. W. W., 352, Pilgrim, Aux., 30; Tremont, Mt. Hope, Christ Cong. Ch., Women's Soc., 11; Niagara Falls, Aux., 20, Penny Gatherers, 8.71; Northfield, Aux., 21; Pat-chogue, Aux., 112.10, C. E. Soc., 5, Mayflower M. B., 5; Philadelphia, Aux., 5; Poughkeepsie, Aux., 20, Jr. C. E. Soc.,

5, Mrs. G. Dudley, 100; Rennsalaer, Aux., 5; Richmond Hill, Union Ch., 15; Sandy Creek, Aux., 10; Saratoga Springs, Aux., 5.59; Summer Hill, W. M. S., 18.74; Syracuse, Geddes Ch., W. M. S., 25, Silver Circle, 5, Danforth Ch., L. A., 5, Goodwill, W. C. W. Soc., 10, Plymouth, W. G., 52, S. S., 16.35, South Ave., Aux., 7; Utica, Plymouth Ch., W. M. S., 15; Warsaw, Aux., 13.50; Watson, Aux., 21.25, Western Asso., 9.21; West Groton, Aux., 20, Jr. C. E. Soc., 1.50, Penny Gatherers, 2; West Winfield, Aux. (const. L. M. Miss Ada Smith), 25. Less expenses, 612.14,

2,661 00

Total, 2,676 00

LEGACIES.

Brooklyn.—Legacy Mrs. E. K. Bigelow, Central Ch., through Treas. N. Y. State Branch, 50 00
Gloversville.—Legacy Mrs. Electa A. Fay, A. D. L. Baker, Exr., 1,900 00
Homer.—Legacy Mrs. L. A. Payne, through Treas. N. Y. State Branch, 1,000 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. C. (of wh. 25 const. L. M. Miss Lucy M. Cummings), 150, Mt. Pleasant Ch., Aux., 10, Jr. C. E. Soc., 3; A. J., Jersey City, First Ch. Aux., 14, Happy Workers for Jesus M. C., 10; Newark, First Ch., Aux., 20.35, Belleville Ave. Ch., Aux., 10.50; Orange Valley, Aux., 29.50; Paterson, Aux., 12.25; Plainfield, Aux., 58.83, C. E. Soc., 15; Westfield, Aux., 112; Pa., Germantown, Prim. Dept., S. S., 6; Steamburg and Con-neaut Centre, Aux., 5; Va., Falls Ch., Aux., 4,

460 43

Total, 460 43

PENNSYLVANIA.

Waynesboro.—A Friend, 40 00

Total, 40 00

NORTH CAROLINA.

Southern Pines.—Mrs. A. M. Foster, 5 00

Total, 5 00

FLORIDA.

Lake Helen.—Aux., 5.25; Interlachen, Aux., 5,

10 25

Total, 10 25

COLORADO.

Manitou.—Carrie Bradley, 5 00

Total, 5 00

CANADA.

Canada Cong'l W. B. M., 478 79

Total, 478 79

AFRICA.

Natal.—Inanda, M, 48 80

Total, 48 80

General Funds, 13,259 10
 Gifts for Special Objects, 553 70
 Variety Account, 41 24
 Legacies, 4,876 76

Total, \$18,730 80



JAPAN.

THE DOSHISHA SETTLEMENT.

Our readers, who have been so much interested in the settlement of the troubles in Doshisha University, in Kyoto, Japan, through the connection with it of our beloved missionary, Miss Florence Denton, will be glad to see the following extracts from a comprehensive account of the whole matter in a late issue of the *Mission News Supplement* of Japan :—

IN December, 1874, Mr. Neesima landed in Japan, and nearly a year later, Nov. 29, 1875, the Doshisha School was opened in a rented building in Kyoto. There were eight pupils and two teachers. The first six years were years of great trial and difficulty. The opposition of the Kyoto Fu, and especially of the Buddhist priests, was very great. During the ninth year of the school Mr. Neesima began to lay plans to broaden the Doshisha School into a university. A public meeting was held in the spring of 1884 in a public hall in Kyoto, and in May a printed appeal for the university was issued.

On the 10th of November, 1888, another appeal for the university was published simultaneously in twenty of the leading papers in Japan. Over thirty thousand *yen* were contributed by prominent Japanese during this year for the proposed university. A brief constitution was adopted at an early day, which placed the property in the hands of the trustees, and pledged them to its use for the maintenance of Christian schools. It also provided that “money sent to the school by foreign friends shall be expended under the direction of the foreign teachers, or other representatives of the donors, after consultation with the president and the teachers of each school, respectively.

In 1888 a new constitution was adopted, and after its approval by the Mission and the American Board, the financial management was placed in the hands of the Japanese Board of Trustees. This constitution, by its unchangeable articles, made Christianity the foundation of the moral education of the school in all its departments, and made the trustees promise to observe the principles of the constitution when they entered upon their duties.

The school reached the zenith of its prosperity, so far as numbers went, in 1889 and 1890. Nearly seven hundred young men were gathered in its halls. About two hundred young women were gathered in the Girls' School and the Training School for Nurses. Permanent brick and stone buildings were erected, and in 1889 Hon. J. N. Harris, of New London, Conn., pledged \$100,000 for the Department of Science, which was opened in September of the next year. The following year Mrs. Byron W. Clarke gave \$11,500 for a Theological Hall in memory of her son, and some smaller gifts were also received.

President Neesima died Jan. 23, 1890,—an irreparable loss to the school. Its decline may be said to date from that time. Up to this time the school had been doing a grand work for Christ and for Japan.

From 1892 onward the earnest spirit of the school declined, and later, lectures were allowed, and sermons also, in the college chapel, which attacked the foundations of Christianity, and created great distrust of the school in the United States as well as in Japan.

In October, 1895, the Deputation of the American Board reached Japan, and they tried for two months, without avail, to get some assurance that the school stood for vital Christianity, that they might be able to restore confidence in it among the friends in the United States.

The Deputation made their report, and the American Board decided to gradually discontinue the financial aid which had been given to the school, stopping it entirely at the end of three years, but to continue the missionary teachers if they were desired. The trustees of the school, however, in April, 1896, notified the Board that they declined to receive either money or teachers from the Board after the next December.

About the same time it was decided to change the lower department of the school to correspond to a government middle school, and to take the Bible and Christianity out of the curriculum of study; and the president also gave the government a written promise that all religious exercises would be omitted from the graduation and other public exercises of the school. The foreign teachers in the school protested in vain against this course, and in July following they decided to resign their connection with the school, thus leaving the school one term sooner than the time set by the trustees for them to leave.

In February, 1898, the trustees struck out the article in the constitution which made its fundamental principles unchangeable, and then struck out the clause which made the constitution apply to all the schools, so that it could appear to the Department of Education that Christianity was not the foundation of the moral education in the middle school; and thus certain

privileges were given to the school by the government, among them, exemption from military service.

This action, which virtually destroyed the deed of trust of the school, was met by protests from the Christians of Japan and from many of the secular newspapers.

The American Board, also, felt called upon to do everything possible to restore the school for which so much prayer and money had been given. They sent the Hon. N. W. McIvor to Japan, associating with him two of the missionaries, and giving them full power to settle the whole matter.

Mr. McIvor had been Consul General for four years in Yokohama, and while in that position had gained great influence and reputation among all classes, and especially with some of the men now at the head of the Japanese government. He saw Count Okuma soon after his arrival in Japan, last September, and enlisted the Count's sympathy in the case, which continued until the end. Doctors Davis, Gordon, and Learned met General McIvor in Yokohama, and held conferences with the Doshisha Trustees.

Dr. Gordon remained in Yokohama a month, and Dr. Davis remained there with General McIvor nearly six months, until the new Board of Trustees was appointed, and had held their first meeting in Tokyo.

September 29th we met the trustees in Tokyo, and General McIvor told them he had come with full power to settle the Doshisha matter, that he should use every means in his power to settle it peaceably, but that, if those failed, he must carry it into court and take back a record of some kind. Conferences with the Committee of the Trustees lasted several days. Gen. McIvor asked to have the unchangeable clause of the constitution restored, and to have the constitution made applicable to all the departments of the school. The Trustees granted the first request but refused the second, although a large minority were in favor of granting the second. After a week of negotiation the Trustees replied: "While all of us personally think there need be no objection to your proposal, we fear that the insertion of any such clause as you suggest will cause misunderstandings. They refused to have this principle inserted in the constitution, in any form."

The last of November, Mr. R. Masujima, a prominent Japanese barrister at law, returned to Japan from England, and was retained by the representatives of the American Board in the Doshisha case. It seemed as if every possible effort for a peaceable settlement had failed, and active steps were taken to proceed against the individuals of the Board of Trustees for breach of trust, and compel them to restore the constitution, or be set aside and a new Board appointed who would thus restore it.

Near the close of December the trustees met in Tokyo, and voted to

restore the constitution; then rescinded that vote, and decided to resign. Three remained in office to appoint the new Board, and conduct the school until the end of March. They asked the foreign and Japanese donors to nominate ten men for trustees. The finding of these men and securing their approval by the prominent Japanese donors, occupied over a month. February 11th, nine of the ten men thus nominated were appointed trustees, one having declined. The alumni also elected four men as trustees. February 18th the new Board met in Tokyo, and one of the first acts of the Board after they were sworn in, was to rescind the action of last year, and restore the old constitution. They also unanimously adopted the resolution recognizing the trust, and one in regard to the Kyoto Mission houses.

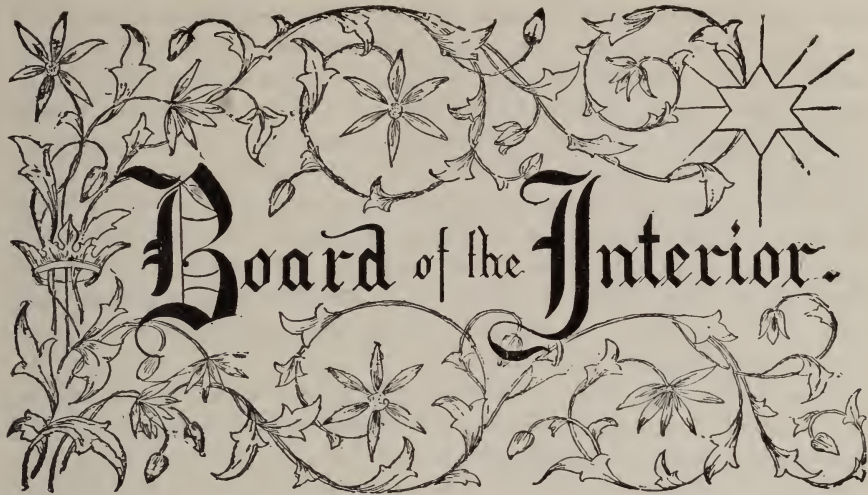
General McIvor and Doctors Davis and Learned, representing the American Board, gave the trustees a declaration recognizing the autonomy of the Board of Trustees, and defining the meaning of Christianity, which is made the basis of the morality of the Doshisha. The trustees, at a later meeting in Kyoto, accepted this declaration, and affirmed their similar understanding of Christianity.

At this later meeting, March 11th to 13th, the trustees adopted a new constitution, embodying the principles of the old, with a preamble clearly stating the trust; and they also made the Board of Trustees partly elective, with three missionaries full members, and the term of office of all limited to five or six years. A temporary arrangement was made for the oversight of the school during the next few months, in order to give more time for the selection of a president.

The school seems to be restored to its original foundation and purpose, and although it will take time for it to regain the former confidence which it enjoyed before the world, it will with God's blessing regain it, and remain a center of light and truth in this empire.

The ability, patience, and tact shown by General McIvor during these trying months of struggle and waiting, are beyond all praise. He never once faltered in his purpose or in his efforts. He held on until the constitution was restored, and all the points at issue settled. Great pressure was put upon him during the last two months of waiting to go to China and to Manila, professionally, but every tempting offer and urgent request was refused until the Doshisha matter was settled. He has demonstrated the fact that he possesses legal, administrative, and diplomatic ability of the first order.

The thanks of the Mission and of all concerned are also due to His Excellency the United States Minister, for his unofficial interest in the Doshisha matter, which has been of very great service.



THE AWAKENING OF A MISSIONARY SOCIETY.

BY MRS. J. H. GLOTFELTER.

(Read at the Annual Meeting of the Kansas Branch, May, 1899.)

JULIAN M. STURTEVANT once wrote thus to Dr. Leonard Woolsey Bacon :
“Neither you nor any one else now living will ever know how much I am indebted to your father. In going very far out upon the frontier, as I did in the beginning of my ministry, I put myself very much in the condition of the man who digs at the bottom of the well. He is greatly dependent on those who stand at the windlass at the top. Your father never forgot the man at the bottom of the well.”

This being, then, the position which we, the women of these Kansas Congregational churches, hold toward our representatives in the field, we will consider for a few moments “The Awakening of a Missionary Society.”

The church of to-day comprises many types of Christian character, and toward the subject of missions there are various and varying opinions. There is the sister who thinks there should certainly be a missionary society in the church, for it gives a sort of prestige to have the outsiders hear the notice read on the Sabbath by the pastor that “the Missionary Society will be entertained on Saturday by Mrs. —, and all are cordially invited.” It gives out the impression that things are as they should be and all branches of church work are being attended to. Another says, “Oh, never mind having missionary meetings. I'll give my money just the same, but I can't

take time to attend meetings." Then there is the faithful soul who has perhaps been so devoted to the cause that she has allowed her enthusiasm to overbalance her judgment, neglecting the every-day duties lying next her, and so has unconsciously brought the cause into disrepute by becoming the Mrs. Jellaby of the church. Then there are the intellectual and musical women whose Shakespeare, and French classes, and musical clubs take so much of their time that there is none left for the study of missions. There is the flippant, thoughtless one who is ready always with "home missions are all right, but I don't believe in foreign missions." Another who cannot see past the poverty in her own community, or the immediate needs of her own church, and thinks "charity begins at home." Intermingled with these are the Marys and the Marthas such as the Master loved to be with in that home in Bethany.

Now is it possible from out of this heterogeneous assemblage to organize and maintain a missionary society that shall not be sleeping at its post of duty at the windlass? I think it is.

When the courses of study for missionary meetings shall receive the attention and careful thought that is given to plans for the women's literary clubs of to-day, we may hope for enthusiasm in the study of missions, and, by God's blessing, realize, as someone has said, that "missions is not a phase of Christianity, but is Christianity." Lack of interest in missions comes not so much from willful neglect as from ignorance on the subject. The brief references and occasional sermons by the pastors, of necessity, touch but the outskirts of the subject. With increasing knowledge there will surely come increasing interest. General apathy on the subject comes largely because our methods of arousing interest have not kept pace with the expanding subject. People demand knowledge; so in the missionary meeting we will have no time for the sentimental tract, however interesting or touching. The increase of missionary knowledge is the object for which we have come together. And what wider or more varied or more interesting field presents itself for study?

Never, perhaps, has history making been so rapid as now. Through our daily papers we can follow the march of events in China, Africa, and the Philippines. Foreign missions take on a new aspect, and appear not merely as a religious or sectarian movement, but as the advance guard of progressive civilization. Never before have the pages of our standard secular magazines been so open as now to articles on the political conditions and questions of the hour in these far-off countries from the pens of the missionaries themselves. Never have we been able to find so much missionary information in the daily press as to-day. To be sure there may be occasional flings

at missionary zeal, but we need not fear so long as writers like Julian Hawthorne can pay such tributes to the missionaries as he did in his article on plague-stricken India, or such a man as the Rt. Hon. James Bryce can say: "I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish Empire. They have shown great judgment and tact in their relations with the ancient churches of the land, orthodox, Gregorian, Jacobite, Nestorian, and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior."

Such a statement from a man like this overbalances any amount of sneering by those, who from niggardliness ridicule the whole subject, and raises it to such importance in the eyes of those to whom we must repeat it over and over again that they will go home from the meeting feeling that they have learned as much of world-wide conditions as in an attendance upon a Current Events Club. Take the study of the countries, with their strange Oriental customs, as entertaining as writings of fiction; the curious old cities of China, Japan, and India, with their beautiful temples, and various religious beliefs and customs, all furnishing almost inexhaustible entertainment and instruction directly along the line pursued by our Travelers' Clubs.

The hero worshiper will find true heroism in the lives of very many missionaries, such as Livingstone and Alexander Mackay, of whom Stanley wrote that when the African king turned the eye of death upon him, after murdering his converts and his bishop, Mackay could meet his look with calm blue eyes that never winked; and he adds, "To see one man of this kind, working day after day for twelve years, bravely and without a syllable of complaint or a moan; amid the wilderness to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it." Yes, my sisters, it is worth all our endeavor to fill our programme for the missionary society full of the heroism of such lives. If we have tears to shed let it be over trials of real, flesh-and-blood men and women. If we wish to see visible evidence of the power of God unto salvation, let us study more and more the history of Christian missions, and the biographies of the missionaries.

With our patriotic sister we thrill with pride over the accomplishments of heroic Marcus Whitman, who was only a missionary on the frontier. With her we will acknowledge the great need of home missionary effort among the foreign element cast daily upon our shores, among the Indians, the negroes, and that two and a half million of poor mountain whites, and join hands with her to do our part to send to them the missionary and the gospel message. But we will also try to prove to her that the Master's "Go ye" had no limits, and that if every Christian citizen of America was doing his duty, and living up to his opportunities, there would be no problem regarding home missions, and that our failure to do this is no logical excuse for depriving those who sit in heathen darkness of "The Light of the World."

When our sister who believes in "charity at home" can show us that those who are most liberal toward the cause of missions have ever been lax in the immediate charities or church demands upon their purses, then it will be time to begrudge their gifts to missions. No, do not for one moment be persuaded that the consecrated dollar given to the cause of missions has depleted the church treasury to that amount. The spirit that prompted such a gift makes it possible for your church itself to exist.

The one would give her money without the meeting may be faithful to her promise, but she will not have gained for herself all that she might from that gift. If she comes to the meeting and her heart is touched and warmed by the knowledge of the necessities of the case, and she is awakened from her self-satisfied position toward Christ's cause, what may we not hope for in the future?

It is of great importance that the programme for the missionary meeting be carefully prepared. It will take hours of somebody's time. But it will be time well spent. Whoever does it will get the inspiration and the uplift that must, of necessity, come with earnest search in this direction. One could hardly hope for much of an awakening if only a hurried hour or two before the meeting was spent in collecting a few tracts, however good in themselves, but without a bearing on some particular line of thought desired to be carried out at that particular meeting.

Suppose, for example, the lesson be upon India, that most interesting, as well as the oldest, I believe, of our foreign missionary fields. Its sacred rivers; its jungles and forests filled with birds of bright plumage, numerous reptiles and fierce animals, made familiar by the writings of Rudyard Kipling; its mineral wealth, from coal to diamonds; its strange old cities with unnumbered temples to their various gods, may furnish topics of interest if there is time. If accessible, Phillips Brooks's description of his visit to Benares will give a vivid picture of some of these things. Then the people,

with their beliefs and customs, the Hindu, the Mohammedan, and the Parsee, the caste system, and the child widows; all these are themes of intense interest to all and lead up directly to the subject of what is being done by us to Christianize India, and thus ameliorate the conditions of these people. Let there be well-chosen articles descriptive of our schools, our hospitals, our missionary churches, our missionaries, and native Bible readers. Let us impress the thought that we are seeking to benefit these people through their intellects by our schools, through their bodies by our hospitals and dispensaries, and spiritually by the establishment of the religion of Jesus among them. In other words, that we are teaching them how to live.

I believe that meetings held at the different homes of our members are more effective than if held at the church; we come closer together. Let us have music at our missionary societies,—the best obtainable. Nothing is too good for it. The social cup of tea, or other light refreshment, to close the afternoon, will remove all stiffness and formality, and our intercourse with each other may bind us together more closely for this work, and we may look back upon the afternoon as both profitable and delightful. But of paramount importance is the spirit with which we undertake the work. I have in mind a story related to a body of educators, a few years since, which will serve to illustrate my meaning. It was given in a paper on music by Mr. Theo Johnston, of Cleveland, Ohio.

“In the old French church at Berne, some years ago, they were giving the final rehearsal of the ‘Messiah.’ The chief singer was a great queenly creature, with an ample snow-white bust which might have pillowed the head of Olympian Jove. Her full, generous voice was faultless. An orchestra of one hundred pieces and three hundred voices led up to that glorious aria, ‘I Know that my Redeemer Liveth,’ and she sang it in flawless style. She had ‘school,’ but it was like the unexpected touch of marble,—as if that Juno bust was stone. Old Father Reichel popped out of the director’s box in a frenzy. ‘Woman, do you know what you say,—what you sing? Do you know that Christ was dead and now lives again, and that thus you will live again, and I shall live again? And don’t you care a continental?’ There was in her something of the childlike simplicity, without which no one was ever truly a musician. She put her hands on the old man’s shoulders and faced him with her honest eyes. ‘Father Reichel, you know I am glad.’ ‘Well, then, feel it! say it! sing it!’ The slender old yellow baton, which had marked time for heart beats in every court in Europe, gave a sharp signal. The orchestra began with perceptible *verve*, and the chorus surged up like a wave. Then came the aria again, but no longer some one’s school, no longer style, but the sweet, tumultuous outflow

of a glad soul, and there was a hush upon that body as when a priest unveils the holy of holies. She moved to the old man as if to kneel. 'I think this is a new life for me, Father Reichel.' 'I think it is, my daughter.' And for a moment his withered hands rested upon that fair, proud head like a consecration and a benediction."

If we are to awaken our missionary societies to the full meaning of our mission here, like the singer, we must feel it, say it, live it, ourselves.

FOREIGN CORRESPONDENCE.

FROM MISS ETHELWYN EATON.

VILLA NOTRE DAME, BIARRITZ, FRANCE, April 30, 1899.

I SHALL not attempt to tell you about the work in the school here, for you know all about this from those who for many years have given their best thought and work that the Spanish girls may be educated. I do want, however, to tell you how delighted Miss Hopkins and I are with the life here, and how fond we already are of the pretty, bright, affectionate girls, who think we ought to speak Spanish immediately instead of talking with them in French or English.

Biarritz is the most picturesque old French town imaginable, beautifully situated on the Bay of Biscay, within sight of the Pyrenees. I am sure that you would be as much in love with Southern France as I am if you could take some of the walks about here. I wish you might go through the winding country lanes, with the bright blossoms of the gorse on either side, and the dear little primroses and violets literally carpeting the way, or over the wooded hillsides sloping down to the soft green meadows dotted with the dainty myrtle and yellow narcissi. Everywhere one comes upon exquisite bits too beautiful to be reproduced, save by a Millet or a Bréton.

You know that we are living in an old French villa by the sea. The lawn and winding walks about the house are shut in from the street by high hedges, so that the girls have a world of their own in which they delight to play, or read, or sew in their leisure moments. They have a game of skittles and one of croquet, and I want to teach them tennis. It is a pretty sight to see a lot of girls playing or walking together. The other day when they had just returned from a brisk cross-country walk, with their baskets full of the flowers they so love to gather, Oscar, King of Sweden, stood looking at them for some time through the hedge. He seemed to wish to see all he could of this happy company who, since they were not kings or princes, needed no suite to escort them on their walks, or detectives to precede and follow them.

Sometime I want to tell you about some of the girls,—of the pretty Rosalia, one of the really talented ones ; of Alejandra, with hair of burnished gold and a face an artist would delight to paint. Then there are Ilania and Aurora, whom every one,—but I must stop now or I shall be tempted to go on indefinitely, for there is something to tell of all the girls, and the little ones are quite fascinating with their bright faces and pretty ways. They are so different that one wants to sketch each one of them. There is one thing, however, that they all have in common,—their love and admiration for “Doña Alicia.” Yet this is not strange, for every one who knows her shares this feeling of the Spanish girls. It was only the other day that I heard one of the teachers say in response to some words of appreciation spoken by an English lady upon whom we were calling, “Yes, indeed, Mrs. Gulick is the light of our home ; when she is away, or if she even shuts for a moment the door of her room, where we love to see her at her desk, it seems as if the sunshine had been clouded for us.” This is one of the secrets of the great success of the school.

FROM MRS. C. C. TRACY.

MARSOVAN, TURKEY, Feb. 6, 1899.

Yesterday when I visited the Boys' Orphanage I found every one of the little ones with slates, busy with writing; and I was surprised at the good work they did. These little fellows seem never to be idle, but always busy and happy. Some of them were copying pictures, and the teachers showed me two little fellows who have such a talent for drawing that Mr. Daghlian is giving them lessons at the college. I send you the writing book that one of them has just finished. He is ten years old, and is from Zilleh. [In Julius Cæsar's time this name was spelled Zela. Here he wrote the famous dispatch, “*Veni, vidi, vici.*”—ED.] All the writing books were neat, and showed careful training. I am sending them to the boys' friends that they may see the progress made.

We are very thankful for the good teachers God has given the orphans, and the good care takers. The boys are getting on nicely with their shoemaking and tailoring. I hope that our first class of seven boys will be able to go to the college as day scholars next year, and pay their board in the orphanage by their labor. They are very bright, promising boys, and their example and influence in the orphanage are good. Mr. Tracy had a most interesting meeting with them Sunday night. After his little sermon about twenty boys prayed, and his heart was made very glad. He said their prayers were appropriate, and simple, and earnest. He thinks them a rare congregation to preach to.

A TRANSFORMATION.

[Through the influence of the school in Cesarea, Turkey.]

WHEN the preacher of Mentеше rode into the village with Mary S. as teacher, the people were both surprised and amused. They were astonished to see a girl that could read, but were amused at the strange way in which she was dressed. Instead of their usual bright-colored, embroidered, bespangled homespun, with "divided skirt" and baggy trousers, she wore a plain, simple calico; instead of their "elegant" jackets, heavy with braid and tinsel, she had a blue broadcloth jacket; and, strangest of all, on her head she had a simple fez, with its neat tassel. Why, on their heads was a marvelous structure, eight inches high; its center piece was a pine block, hollowed to fit the top of the head, and it was wound with handkerchiefs, and hung with beads and bangles that gave sweet tinkling with every movement. One young man, however (Daniel, their teacher), not only noticed, but understood and appreciated the difference. Turning to a shop near at hand, he bought calico, broadcloth, and a fez; took the block from the head of Martha, his wife, and made kindling wood of it; then told Martha to get Mary to cut out and help her make a new suit. A few weeks later, as I stood behind the communion table, with a priest at my right, I noticed Mary, and at her side two others dressed as simply and as neatly as she was. I knew no one else had been to school, and could not account for the change until I heard the story. Thus it is in things temporal as well as spiritual: our Marys find their Marthas, our Philips seek out their Nathaniels, and God's kingdom is ever coming nearer.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 10, 1899, TO MAY 10, 1899.

ILLINOIS	2,798 73	JAPAN	5 00
INDIANA	161 80	TURKEY	5 00
IOWA	692 71	MISCELLANEOUS	24 26
KANSAS	111 41	Receipts for the month	6,307 37
MICHIGAN	696 04	Previously acknowledged	24,374 12
MINNESOTA	121 11	<hr/>	
MONTANA	29 00	Total since Oct. 18, 1898	\$30,681 49
NEBRASKA	128 51		
NORTH DAKOTA	22 00		
OHIO	771 03	ARMENIAN RELIEF FUND.	
SOUTH DAKOTA	44 29	Received this month	2 00
WISCONSIN	615 43	Already forwarded	93 04
TEXAS	4 00	<hr/>	
WYOMING	20 00	Total since Oct. 18, 1898	\$95 04
FLORIDA	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEW HAMPSHIRE	1 00	Received this month	77 50
NEW JERSEY	1 00	Already forwarded	254 07
NEW MEXICO	3 05	<hr/>	
PENNSYLVANIA	1 00	Total since Oct. 18, 1898	\$31 57
CHINA	50 00	MRS. ALFRED B. WILLCOX, Ass't Treas.	

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Life and Light for Woman

Princeton Theological Seminary-Speer Library



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